An Explanation of *Riyadh al-Saliheen* from the words of the Master of the Messengers

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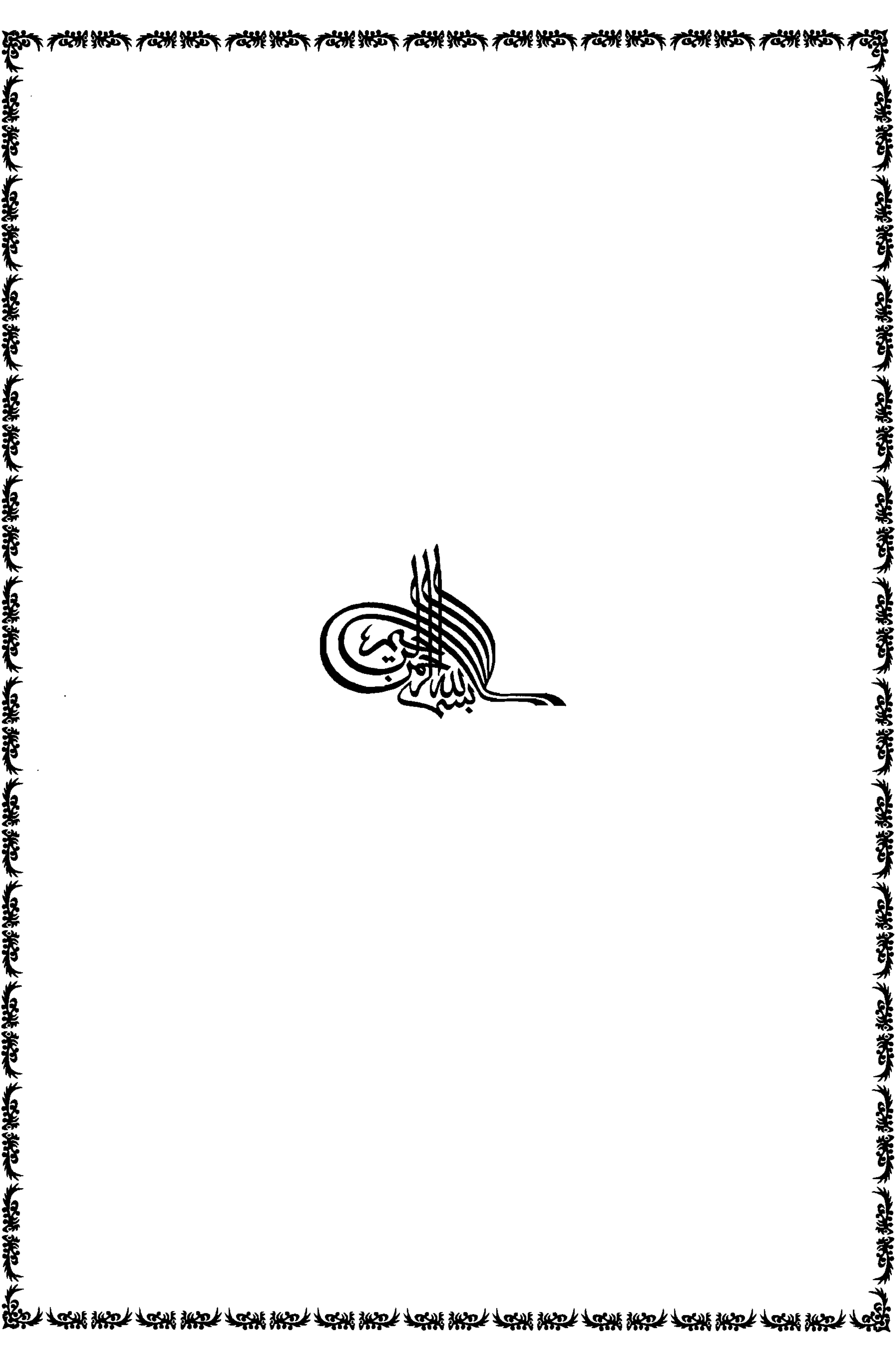
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An Explanation
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Part 1


بسم الله الرحمن الرحيم



The Entrance

Comprising of six matters:

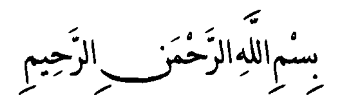
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Introduction

Verily all Praise is for Allah, we praise Him, we seek His assistance, and we appeal for His forgiveness. We seek refuge in Allah from the evil of our souls, and from the evil of our actions. Whosoever Allah guides, there is none to lead him astray, and whosoever Allah leads astray, there is none to guide him.
I bear witness that there is no deity worthy of being worshipped except Allah alone, without [any form] of associate. I testify that Muhammad is His Slave and Messenger, Seal of the Prophets, and Master of the Messengers. He is His proof upon His entire creation.
Allah the Most High sent him with the True Religion and the Straight Path. He fashioned his Vocation,[1] universal and absolute until the Day of Judgement.
May the peace and blessings of Allah be upon him and his family.

To proceed:

Verily Allah the Exalted, the Most High, sent His Messenger Muhammad (صلى الله عليه وسلم), with the Guidance, and revealed upon him al-Qur'an. A complete constitution for this eternal *Ummah*, until Allah inherits the earth and that which is upon it.
He bestowed upon him the interpretation of al-Qur'an and something comparable to it, with it.
For the *Sunnah* of the Messenger of Allah (صلى الله عليه وسلم) is composed of statement and action, it is derived from the Book of Allah, and is indicative of its meaning.

The Companions of the Messenger of Allah (صلى الله عليه وسلم) promptly seized the Noble Book and the Purified *Sunnah*, safeguarding, studying and recording [the two sources of revelation].
Allah obligated Himself the task of protecting and preserving His Honoured Book. He appointed for the Prophetic tradition, those who would protect and devote their attention to it, from the time of the Messenger of Allah (صلى الله عليه وسلم) to our time now, and until Allah inherits the earth and that which is upon it.

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[1] [TN] - The Messengership of the Prophet Muhammad (صلى الله عليه وسلم).

By the providence[2] of Allah, the *Sunnah* of the Messenger of Allah (صلى الله عليه وسلم) has occupied the platform of patronage and concern by the Scholars in every age and land. Hence, they have completed the preservation, recording and codification [of the *Sunnah*] [by means of] the works of *Musnad*, the authentic compilations, the works of *Sunan*, and the *Hadeeth* based lexicons.

From amongst those who have participated in this noble service of the *Sunnah* and it's codification is Imam Abu Zakariyyah Yahya ibn Sharaf Al-Nawawee Al-Dimashqee [631-676 H]. He is reckoned to be amongst the exemplary and distinguished personalities of the seventh century. He authored numerous books of great benefit in miscellaneous subjects, ubiquitously accredited with praise and eulogy for their immense value.
Accordingly, the Scholars devoted themselves to their study, deriving benefit, and transmitting from them by virtue of their utility.
Amongst the most ubiquitous in presence and apparent in circulation, between the Scholars[3] and the general populace, is the book [entitled] Riyadh al-Saliheen.

This Has Occurred for Two Reasons:

The First: By reason of what has been included in the book from the lofty Prophetic directives, impelling the purification of the soul, and providing a means of elevating it.
[In addition, it includes] a powerful impetus to adorn oneself in what has been fashioned for the individual in matters pertaining to worship, thereby resulting in an acquisition of it's inherent felicity and purified affair.

The content is particularly suitable for the general populace in the sphere of awakening a desire and providing a source of intimidation to embark upon the performance of virtuous deeds.
Furthermore, all that a Muslim is in need of in matters pertaining to his religion, worldly affairs and the Hereafter [is contained within the book].

It is a book of instruction, unparalleled in content, pertinent to one's existence on an individual and societal platform. For it provides a complete code of

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[2] [TN] - An event ascribable to divine interposition and assistance.

[3] [TN] - *al-Khassa*: literally refers to the few, i.e. the Scholars.

conduct in these two spheres of life in a manner uncomplicated and intelligible, capable of being understood by both the Learned and the general populace.

The author compiled the book, selecting traditions from the canonical works [of Hadeeth]. For example, *al-Bukhari*; *Abu Dawood*; *al-Nisai*; *al-Tirmidhi*; *Ibn Maja*; in addition to other works. He restricted himself to cite not in his book save [a tradition] which was classified as authentic from the Prophetic traditions, and he certainly accomplished his objective.
He did not err except in an minority of traditions, which perhaps from his perspective (may Allah have mercy upon him) were deemed authentic according to what he understood.

The Second: The elevated station of erudition occupied by the compiler of Riyadh al-Saliheen amongst his peers. For he was furnished with knowledge, extensive [in quantity], and a potent understanding. [Thereby facilitating the attainment] of the objective, [in relation to] the *Sunnah* of the Messenger of Allah (صلى الله عليه وسلم).

Indeed the book Riyadh al-Saliheen has been distinguished by attributes particular to it in comparison to other books of the *Sunnah*. For it is in essence an instrument for those who admonish, a provision for those admonished, lanterns for the rightly guided, and a garden for the virtuous.

As a consequence, it has occupied a lofty station amongst the Scholars, for they have dedicated themselves to it, elucidating, annotating, and studying the book in their circles of knowledge.
Hence, this work (Riyadh al-Saliheen) is amongst the most ubiquitous in presence and apparent in circulation, attaining world-wide accolade. It occupies a revered station amongst the People of Knowledge and the general populace. It is sufficient to note that the general leaders of the Mosques make recourse to this book, reciting it before or after the prayer, upon those in attendance.

The author introduced an unprecedented system of chapter division and mode of arrangement in his book. For he divided it into separate books, and the books into chapters. He rendered [each] book into a title for a [series] of single category traditions which have been incorporated under numerous chapters. [Thereafter], he rendered [each] chapter into a title for a group of traditions which point towards a particular matter in person.

The aggregate number of books incorporated is equal to seventeen [17]; the aggregate number of chapters included is equal to two hundred and sixty five

[265]; the aggregate number of traditions cited is equal to one thousand, eight hundred and ninety seven [1897].
The author adopted a practice of inaugurating the majority of chapters with Verses from the Book of Allah, the Most High, corresponding to the subject of the traditions quoted in the chapter.
The mode of arrangement and chapter division has been presented in a systematic manner, superseding other works by virtue of this innovative arrangement.

Verily His Eminence, my Shaykh, Al-'Allamah Muhammad ibn Salih Al-'Uthaymeen has demonstrated great concern for this book. For a significant period of time, he has made recourse to it, annotating the book with beneficial comments and pointers of elucidation. Students of knowledge have transmitted them from him in several areas by virtue of their importance and pertinence.
They have endeavoured to circulate [these pointers of clarification], thus enabling greater numbers to derive benefit from them, perhaps in a similar fashion to the manner in which benefit was obtained from the original book. I resolved to ensure it's publication, assuming the responsibility of verifying the traditions quoted and mentioning their derivation when the need called me to do so.

I ask Allah the Majestic, the Most High, that this book provides a source of benefit. [I ask] that he furnishes my Shaykh with a substantial reward, [and] that He assembles us with him, [including] my parents, and whosoever has a right upon me, in the Eternal Garden Of Bliss.

My final invocation - all Praise is due to Allah, Lord of the Worlds, [may His] peace be upon the Messengers.
May the peace and blessings of Allah be upon His Slave and Messenger, our Prophet Muhammad, his family, and whosoever follows them in righteousness until the Day of Judgement.

Written
Abu Muhammad 'Abdullah ibn Muhammad ibn Ahmad Al-Tayyar
Dhuha, Yawm al-Khamees 1415/6/14
al-Zulfa



Translator's Introduction

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Verily all Praise is for Allah, we praise Him, we seek His assistance, and we appeal for His forgiveness. We seek refuge in Allah from the evil of our souls, and from the evil of our actions. Whosoever Allah guides, there is none to lead him astray, and whosoever Allah leads astray, there is none to guide him.
I bear witness that there is no deity worthy of being worshipped except Allah alone, without [any form of] associate. I testify that Muhammad is His Slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

O you who believe! Fear Allah as He ought to be feared, and die not except in a state of Islaam
[Surah Ali-'Imraan : Ayah 102].

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

O mankind! Be fearful of your Lord, Who created you from a single person, and from him He created his wife. From them both He created many men and women. Fear Allah through Whom you demand your mutual [rights], and do not sever the relations of kinship. Indeed Allah is always watching over you

[Surah al-Nisa'a : Ayah 1]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا ﴾

O you who believe! Keep your duty to Allah and fear Him, and speak [a word of] truth. He will direct you towards righteous deeds. Whosoever obeys Allah and His Messenger has indeed attained a great achievement
[Surah al-Ahzaab : Ayah 70-71].

*أمّا بعدُ: إنّ أَصْدَقَ الحَدِيثِ كِتَابُ اللهِ وأَحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا وَكُلَّ
مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ*

To proceed: Indeed the most truthful discourse is the Book of Allah, and the most excellent [form of] guidance is the guidance of Muhammad, the most evil of matters are those introduced without precedence, for every newly invented matter is [deemed] an innovation, every innovation is a misguidance, and every misguidance is in the Fire.[4]

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[4] [TN] - This sermon is entitled the *Khutbah al-Haajah,* it was the method employed by the Messenger of Allah (صلى الله عليه وسلم) to inaugurate his exhortations, lectures and speeches. He (صلى الله عليه وسلم) would teach it to his *Companions* (may Allah be pleased with them) in the sum total of their affairs. This is indicative of it's significance and lofty station.

If we ponder briefly over the contents of this sermon, it becomes apparent with complete clarity, that it is the 'Knot between the Islamic system and *Imaan,*' (*Majmoo' al-Fatawa*, (14/223), Shaykh al-Islaam Ibn Taymiyyah).
For [this sermon] embraces the glorification and the commendation conferred upon the Creator of the Universe. It comprises of the servitude of the slave and his need for his God, and [the Diety] which is to be Worshipped. [In addition to] the servants action of appealing for His Assistance in the sum total of his affairs and matters. This is proceeded by the affirmation of his recognition of the testimony of faith concerning Allah the Exalted, the Majestic, and his Lordship. In addition to the testimony of faith in His Messenger (صلى الله عليه وسلم) concerning his Messengership.

He (صلى الله عليه وسلم) then sealed all matters by his declaration in relation to the importance and exalted rank of the two noble Revelations, concerning which the Prophet (صلى الله عليه وسلم) said:

O Noble Reader:

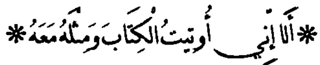
Between your hands is an English rendition of Shaykh Muhammad ibn Salih Al-'Uthaymeen's explanation of Al-Imam Al-Nawawee's masterpiece Riyadh al-Saliheen.

The text of the original Arabic exposition,[5] despite it's current state of incompletion is a work voluminous in number, incorporating seven books to date.
I have therefore resolved to translate individual chapters, adhering to the mode of arrangement in the original work.
I intend upon completion of each chapter, to make the work available for publication, *Insha'allah.*

Hence, before you is a translation of the inaugural chapter entitled '*Al-Ikhlaas* and the Derivation of *Al-Niyyeh,*' followed by the second chapter entitled '*Al-Tawbah*' (Repentance).

It was after considerable deliberation that I deemed it appropriate to embark upon an English translation of this not inconsiderable work. The need for an

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Indeed I have been conferred with the Book and something comparable to it, with it.

Collected: Abu Dawood (4604), al-Khatteeb (*al-Fiqh w al-Mutafaqih,* 1/89), and Ibn Nasr (*al-Sunnah,* 303), with an authentic chain of narration.

He (صلى الله عليه وسلم) proceeded to clarify the evil nature of innovations and the danger of actions introduced without precedence, explaining that both matters without exception shall be destined for the Fire.

Consult: *'Ilm Usool al-Bid'ah,* ('Ali Hasan 'Abd al-Hameed al-Halabee, p. 6-7), and *Khutbah al-Haajah,* (Shaykh Muhammad Naasir al-Deen al-Albaanee) for a comprehensive *Takhreej* of this sermon.

[5] [TN] - Note that the original Arabic text is a transcription based upon the explanatory lectures delivered by Shaykh Al-'Uthaymeen. Hence, please extend the courtesy to furnish those involved in the production of this work an excuse for any form of disjointment or repetition present within the text.

accompanying authoritative and authentic explanation impelled the translator to select this work which includes the original text of the traditions and an exposition of their meaning.
The presence of an explanation provides provision for the reader to obtain an invaluable fortune by acquiring the understanding of both the apparent and obscure, intrinsic and divergent nature of the Prophetic traditions.
For the Messenger of Allah (صلى الله عليه وسلم) was furnished with the miracle of laconic and concise speech, the unique ability to articulate in a few words an extensive meaning.[6]

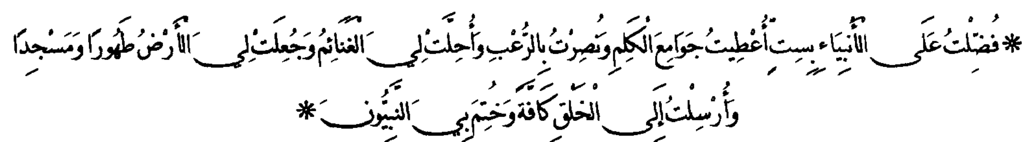
Riyadh al-Saliheen is a book which is not in need of any introduction or identification, for it is one which has been universally accepted, celebrated and extolled by the Islamic *Ummah*, from the point of compilation to our time today. It has been recognised and accredited with appellation and eulogy, by virtue of it's content and mode of arrangement.

It is sufficient to note the one who observed: Indeed it is an exalted book, no individual can remain content without it.[7]

Although several explanations of the original text are available, the present exposition was deemed suitable because it has been prepared and presented for the general Muslim populace. Hence, it facilitates the establishment of a firm link between the Prophetic tradition and the practical life of a Muslim. This is particularly apparent in the citation of divergent points, relevant and probative to those conditions observed in the Muslim world today.

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[6] The Messenger of Allah stated:



I have been preferred to the [other] Prophets in six [matters]. I have been granted laconic speech, I have been assisted [with the ability] to cast terror [into the hearts of the enemy]. The spoils of war have been made lawful for me, the [whole] earth has been purified and made a Mosque. I have been sent to the entire creation, and I am the seal of the Prophets.

Collected: al-Muslim (812), *Kitab al-Masaajid w al-Mawaadi'a al-Salaah.*

[7] Mentioned by al-Sakhaawee in *Tarjamah al-Imam al-Nawawee*, p.12.

Furthermore, Shaykh ibn 'Uthaymeen has avoided the use of expression and language, archaic and obscure, thus facilitating it's understanding and legibility to the lay person in addition to the learned.

However, additional annotation was considered desirable in order to eliminate any form of confusion and ambiguity encountered in translation.
Accordingly, pointers of clarification and explanatory notes have been inserted where deemed necessary, selected from sources acknowledged to be authentic and authoritative. These pointers have been placed amongst the footnotes and are distinguished by the symbol: [TN].
Inclusion of additional material extracted from various other contemporary explanations of Riyadh al-Saliheen has occurred upon the path of completion. Particular emphasis has been placed upon the work entitled '*Bahjah al-Naazhireen Sharh Riyadh al-Saliheen*,' authored by Saleem al-Hilaalee.

Furthermore, particular consideration has been placed upon the inclusion of explanatory notes with reference to precepts of belief (*'Aqeedah*). This has occurred by virtue of the inseparable link between the belief and action of the Muslim, as evidenced by the numerous Prophetic traditions cited within these two chapters. I have therefore concentrated upon, and selected notes from the work entitled: *'Sharh al-'Aqeedah al-Waasiteeyah,'* authored by Shaykh Muhammad al-Salih al-'Uthaymeen. It is an exposition which has been praised and recommended by Scholar and student alike, by reason of it's fluent and uncomplicated presentation of what can often be deemed a complex discipline.

Prophetic traditions have been quoted in both the Arabic and English languages, thus enabling the work to be used as a means of reference. All the references mentioned refer to the Arabic works, unless it has been specifically mentioned otherwise.

In addition, it is hoped that the publication of a work comprising of an exposition impels the reader to assimilate knowledge and understanding in a coherent, organised fashion. Furthermore, to understand the various Islamic sciences pertinent to the fundamentals of the *Deen*, in a complete as opposed to a haphazard manner.

It must be noted that this work ought not to be construed as a translation, literal in conception, rather as a conveyance of the intended textual meaning of Shaykh ibn 'Uthaymeen's exposition (may Allah protect him).

This explanatory mode of translation has been adopted for the reasons enumerated below:

[1] An academic and pragmatic obligation upon the translator to produce a work, fluent and intelligible in the English language, unrestricted by the unavoidable incoherence encountered in an attempt to pursue a literal mode of translation. This is particularly pertinent as the syntax of the two languages is diametrically opposing.

Accordingly, a particular emphasis has been placed upon the concept of communicating the intended textual meaning of the book in a manner which ought to facilitate it's comprehension and understanding. Thus enabling the translation to be of a practical as opposed to a theoretical source of benefit to the English speaking reader. Diametrically opposing the all too frequent concept of merely translating the Arabic text into the English language, heedless and ignorant of whether or not it has been written in a fluent and natural fashion. An anomaly which regrettably afflicts many works of translation encountered today.

[2] An obligation to render and convey the mode of expression and style of explanation of the original Arabic script, feasible only by the avoidance of a translation, literal in purpose.

[3] An ardent desire to furnish the English speaking student with a work, authoritative in source and comprehensive in content.

Intentional avoidance of translating extracts or works, archaic in language, obscure in meaning, and abstruse in composition has occurred.[8]

Works which ought to impel those seriously desirous of extracting their immense inherent benefit to exert themselves in a diligent and industrious manner. To adhere to the correct methodology in studying those works, traversing upon those paths leading to the purified fountains of knowledge, and quenching their thirst therein.
Under the guidance, instruction, and supervision of those whom Allah the Exalted has ennobled, those whom Allah the Majestic has bequeathed the mantle of the Prophetic Vocation and Tradition, hoarding their treasures of knowledge, their pearls of wisdom, and their jewels of understanding - embellishment and decoration for His Sublime *Deen.*

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[8] This principle has been adhered to where it has been deemed practically feasible to do so. Never-the-less, classical references and extracts are frequently quoted in modern works, thus avoidance is unattainable.

I beseech our Lord that He establishes us upon the radiant path of knowledge and understanding, the straight path, devoid of deviation or distortion. The one traversed and illuminated by our Pious Predecessors and those who followed them in righteousness and piety:

﴿ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

Whosoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the way of the Believers, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination

[Surah al-Nisa'a : Ayah 115].

I ask that He the Exalted, purifies our hearts in order that we may be placed amongst those whose faces shall be illuminated by His Countenance, and not amongst those who are condemned in His Messenger's admonition:

* مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ *

Whosoever seeks knowledge [in order to] to compete with the Scholars, or to dispute with the ignorant, or to attract the faces of the people towards him, Allah will cause him to enter the Fire.[9]

I ask that He the Majestic, facilitates our yearning to acquire knowledge in order that we may fulfil our beloved Prophet's declaration:

* يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُولُهُ يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ وَانْتِحَالَ الْمُبْطِلِينَ وَتَأْوِيلَ الْجَاهِلِينَ *

This knowledge shall be carried by the trustworthy ones [of every generation], they shall refute the distortion of the extremists, the false assertions of the liars, and the [baseless] interpretations of the ignorant.[10]

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[9] Collected: Ibn Maja (249), *Kitab al-Muqadamah*. In order to analyse the *Takhreej* of this tradition, consult: *The Islamic Personality*, 'Ali Hasan 'Abdul Hameed, p.27.

I ask that He the Beneficent, awakens in our hearts and intellects a sincere yearning to become acquainted with His *Deen*. To understand and comprehend, to memorise and implement, to convey and disseminate, in a manner not inconsistent to the methodology employed by our Righteous Predecessors, thus ensuring our deliverance from a tribulation which was foretold by his (صلى الله عليه وسلم) noble Companion (may Allah be pleased with him):

* كَيْفَ أَنْتُمْ إِذَا لَبِسَتْكُمْ فِتْنَةٌ يَهْرَمُ فِيهَا الْكَبِيرُ وَيَرْبُو فِيهَا الصَّغِيرُ إِذَا تُرِكَ مِنْهَا شَيْءٌ قِيلَ تُرِكَتِ السُّنَّةُ قَالُوا وَمَتَى ذَاكَ قَالَ إِذَا ذَهَبَتْ عُلَمَاؤُكُمْ وَكَثُرَتْ جُهَّالُكُمْ وَكَثُرَتْ قُرَّاؤُكُمْ وَقَلَّتْ فُقَهَاؤُكُمْ وَكَثُرَتْ أُمَرَاؤُكُمْ وَقَلَّتْ أُمَنَاؤُكُمْ وَالْتُمِسَتِ الدُّنْيَا بِعَمَلِ الْآخِرَةِ وَتُفُقِّهَ لِغَيْرِ الدِّينِ *

How will you be when you are afflicted by turmoil? [Wherein] the elderly are [rendered] infirm, [wherein] the young are raised. If a matter is left, it will be said the *Sunnah* has been abandoned. They said: When will that be?
He responded: When your Scholars pass away, when your ignorant become many, when your readers are numerous, when your *Fuqaha'a*[11] are few, when your leaders are plentiful, when your trustworthy ones are few, when the *Dunya* is sought by the actions of the Hereafter, when knowledge is sought for other than the *Deen*.[12]

My final invocation - Praise be to Allah, Lord of the Worlds. May the peace and salutations of Allah be upon His Messenger Muhammad, his righteous Companions, and those who followed them upon the straight path.
May His peace and blessings be upon those who continue to remain steadfast until the establishment of the Hour.

Translated
Abu Sulaymaan - Sajad ibn 'AbdurRahman
Yawm al-Jumu'ah - 2nd *Muharram* 1418
Jeddah

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[10] Hadeeth classified as *Hasan*, see (Qastallaanee, *Irshaad al-Saaree*, 4/1).

[11] [TN] - Men of Understanding.

[12] Collected: al-Daarimee (1/64), declared *Saheeh* by Shaykh Al-Albaanee, (*Qiyaam al-Ramadaan*, p.4).



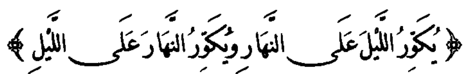
Introduction
Al-Imam Al-Nawawee

All Praise is due to Allah. The One, the Subduer, the Mighty, the Oft-Forgiving, and the Alternator of night upon day.[13] A Reminder to those gifted with hearts of understanding and vision of cognisance.[14] Enlightenment for men of understanding and admonition.

He caused to awaken from His creation those whom He had selected, then [instructed them] to renounce this existence. He preoccupied them with His observation, perpetual reflection and cogitation,[15] [followed by] the accompaniment of remembrance and exhortation.[16] He assisted them in the perseverance of obedience to Him, preparation for the Hereafter,[17] vigilance from what He is enraged with and [prepared] and prescribed the dwelling of

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[13] [TN] - Extracted from His statement, the Most High:



He makes the night overlap the day, and makes the day overlap the night
[Surah al-Zumar : Ayah 5].

The foundation of the term '*Takweer* – تكوير': To roll one thing upon another, e.g. the winding of the turban, it's gathering and wrapping.
The objective: He causes the night to enter the day and vice-versa.

[14] [TN] - The ability to perceive and recognise.

[15] [TN] - The act of continuous consideration and thought.

[16] [TN] - Meaning: Remembrance after forgetfulness, realisation after inadvertence.

[17] [TN] - Meaning: Preparation for the Hereafter with diligence and exertion in His obedience, and perseverance upon that state.

destruction.[18] [The continuous] observance of that [obedience] with the alteration of conditions and stages.

I praise Him, [with] a more profound and purified form of eulogy, for it is more comprehensive and extensive [in essence].

I bear witness that there is no deity worthy of being worshipped save Allah the Munificent, the Beneficent. I testify that Muhammad is His Slave, His Messenger and Intimate Friend. The guide to the Straight Path, the caller to the Correct Religion, may the peace and salutations of Allah be upon him, and upon the remainder of the Prophets, upon each House, and upon the Virtuous.

To proceed:

Verily Allah the Most High, stated:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ . مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ ﴾

[الذاريات: 56، 57]

We did not create Mankind or *Jinn* except that they should worship Me. I do not seek any provision from them, nor do I ask that they should feed Me [Surah al-Dhaariyaat : Ayah 56-57].

This is a clear declaration that they (mankind and *Jinn*) were created for the purpose of worship. They are therefore obligated to concern [themselves] with their purpose of creation [in a diligent and cautious manner]. In addition, [they are duty bound to] renounce the pleasures of this world [by means of] asceticism.
For [this world] is a dwelling of evanescence[19] not a place of perpetuity, a vessel of passage not as residence of delight, absolute severance not an eternal abode.

Accordingly, those vigilant from amongst it's people are the worshippers, and the most judicious of men amongst them are the ascetics.

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[18] [TN] - Meaning: Caution against that which He has imposed destruction in the Fire, and refuge is sought in Allah.

[19] [TN] - We shall reside in this world for only a finite period of time.

Allah the Most High stated:

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

[يونس : 24]

Verily, the likeness of this worldly existence is as the water which We send down from the sky. The intermingled produce of the earth grows as a result of it, of which men and cattle eat. [It grows] until the earth is clad with it's adornments and is beautified. It's people think that they have all the powers of disposal over it. Our Command reaches it by day or by night, and We render it into a clean-mown harvest, as if it had not flourished [only] yesterday.
Hence We explain the Verses in detail for the people who reflect
[Surah al-Yunus : Ayah 24].

There are numerous Verses synonymous in meaning [to the communication above].

Indeed how beautiful is the saying:

إِنَّ لِلَّهِ عِبَادًا فُطُنَا طَلَّقُوا الدُّنْيَا وَخَافُوا الْفِتَنَا
نَظَرُوا فِيهَا فَلَمَّا عَلِمُوا أَنَّهَا لَيْسَتْ لِحَيٍّ وَطَنَا
جَعَلُوهَا لُجَّةً وَاتَّخَذُوا صَالِحَ الْأَعْمَالِ فِيهَا سُفُنَا

Verily for Allah are the intelligent servants,
They abandoned the world for they feared the temptation,
They looked upon it,
And when they realised it was not an abode for the one alive,
They placed it in the depths of the ocean,
And they accumulated virtuous deeds upon [her] vessels.

Accordingly, if the matter is as I have described. [And] our condition and that which we were created for is as I have presented, it is an obligation upon the one entrusted to place himself upon the route traversed by the righteous. To proceed upon the path of [those furnished] with intellect and vision, upon those bestowed with that which I have pointed towards, concerned with that which I have cautioned against. [Pursuing it upon] the correct path [for it to be acquired].[And upon] the path of clear guidance from amongst the [divergent] paths.

I instruct with that which has been authentically narrated from our Prophet, master of the first and the last, most noble of those who preceded and those who proceeded [him], may the peace and salutations of Allah be upon him, and upon the remainder of the Prophets.

Verily Allah the Most High stated:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى ﴾

[المائدة: 2]

Help you one another in *al-Birr* (righteousness) and *al-Taqwa* (piety)
[Surah al-Mai'dah : Ayah 2].

Indeed it has been authentically reported from the Prophet (صلى الله عليه وسلم), that he stated:

واللهُ في عَوْنِ العَبْدِ مَا كَانَ العَبْدُ في عَوْنِ أخيهِ

Allah comes to the assistance of the slave, [to the extent] that the slave came to the assistance of his brother.[20]

In addition, he stated:

مَنْ دَلَّ عَلَى خيرٍ فلهُ مِثْلُ أَجْرِ فاعِلِهِ

Whosoever directs towards a good [action] will be [conferred] with the reward of the one who performed it.[21]

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[20] [TN] - Collected: al-Muslim (2699), *Kitab al-Dhikr w al-Du'a*, from the Hadeeth of Abu Huraryrah (may Allah be pleased with him).

And he stated:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا

Whosoever directs towards the Guidance shall be conferred with a reward comparable to the reward of the one who followed him, and that shall not result in any decrease from their reward.[22]

Furthermore, he (صلى الله عليه وسلم) said to 'Ali (may Allah be pleased with him):

فَوَاللَّهِ لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

By Allah - If He guides by [means of] you a single man, it is better for you than the red coloured camels.[23]

Hence, I deemed it appropriate to compile an abridgement of authentic traditions, depicting a path for it's master to tread upon towards the Hereafter. Acquiring manners and etiquettes, concealed and apparent. [In addition] to the inclusion of a provision for awakening a desire and providing a source of fear [impelling action]. [Incorporating] all the categories of manners and etiquettes for those treading upon this path. [Extracted] from the traditions pertaining to asceticism, the spiritual refinement of the soul, and the perfection of good character. The purification and treatment of the heart, and preservation of the limbs. The elimination of deviation and crookedness, in addition to other [matters] from [amongst] the objectives of the cognisant.[24]

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[21] [TN] - Collected: al-Muslim (1893), *Kitab al-Imaarah*, from the Hadeeth of Abu Mas'ood al-Badree.

[22] [TN] - Collected: al-Muslim (2674), *Kitab al-'Ilm*, from the Hadeeth of Abu Hurayrah.

[23] [TN] - Collected: al-Bukhari (4210), (80/5 *Fath*), *Kitab al-Magaazi*; al-Muslim (2406), *Kitab Fadaai'l al-Sahabaa.*

[24] [TN] - Those amongst creation who are acquainted with the objective.

I have obligated myself not to mention save a sound tradition[25] from the unambiguous, selected from the authentic and distinguished books [of Prophetic tradition].[26]

I have introduced the chapters with the noble Verses from the Honoured al-Qur'an, adorning [the book] with what is needed from vowelization, amendment or explanation of obscure meanings [by means of] precious gems from pointers of elucidation.

If I have mentioned at the end of the tradition *'Mutafiqun 'Alayhi* - 'مُتَّفَقٌ عَلَيْهِ' it denotes:
Narrated by al-Bukhari and al-Muslim.

I hope that if [what is contained] in the book is executed, it [provides] an indicator [for the attentive] towards virtuous deeds and actions, and [provides] an obstacle for the individual [hindering his passage], towards the [various] categories of shameful deeds, and places of destruction.

I ask the brother who derives benefit from a matter contained within [this book], that he supplicates on my behalf, [including] my parents, my teachers, all those beloved to me, and the entire Muslim population.

Upon Allah the Most Noble is my reliance, and to Him is my entrustment and dependence. Sufficient unto me is Allah, and He is the Best of Disposers.
There is no power or movement except by Allah the Dignified, the Wise.

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[25] [TN] - According to the classification of the Ancient Scholars of Hadeeth - it is an established Hadeeth which is classified as *Saheeh* or *Hasan.*

[26] [TN] - These are known as the *'Kutub al-Sitt'ah'* which form the pivot of the Prophetic tradition, as al-Imam al-Nawawee (may Allah have mercy upon him) clarified in his book: *Al-Adhkaar*.

Consult: *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen,* Saleem al-Hilaalee, p.25-27, for further clarification of this introduction.

A Brief Biography of Al-Imam Al-Nawawee
(may Allah the Most High have mercy upon him)

The First Matter: *His Name:*

He is known as Yahya ibn Sharaf ibn Murree[1] ibn Hasan ibn Hussein ibn Muhammad ibn Jumu'ah ibn Hizzaam.

The Second Matter: *His Agnomen[2] and Title:*

He is known as Abu Zakariyyah, however he did not have a son named Zakariyyah, for he never married. Hence, he is from amongst those *'Ulama'a* (Scholars) who were bachelors. He is entitled with the appellation: *Muhyyee al-Deen (*The Reviver of the *Deen)*, never-the-less he used to despise this title.
It has been authentically narrated from him: I shall not excuse the one who ascribes the title of *Muhyyee al-Deen* to me.

The Third Matter: *His Lineage:*

He is from al-Hizzaamee [by descent]. His lineage is traced back to his aforementioned ancestor Hizzaam. A portion of al-Nawawee's ancestors claimed their lineage to originate from the father of the noble Companion, Hakeem ibn Hizzaam (may Allah be pleased with him). However the Shaykh stated: This is false.

He is entitled al-Nawawee[3] by virtue of his place of birth, he adhered to the *Madhab* of Imam al-Shaafi'ee, and his place of residence was Damascus.

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[1] مُرِّي - It has been vowelized in this manner by the majority of Scholars. al-Suyooti mentioned: The [letter] *meem* carries a *dammah* and the *ra'a* carries a *kasrah*, in the manner that I have observed it vowelized by his handwriting, (*al-Minhaaj al-Sawaa fee Tarjamah al-Imam al-Nawawee*, (A/ 1Q)).
al-Suyooti differed with al-Zubaydee, who vowelized [the name]: The letter *meem* carries a *kasrah* and *qasr* (مِرا), (*Taj al-'Aroos*, (10/379)).

[2] [TN] - Consisting of Abu or Umm followed by the name of the son.

[3] His ascription to (نَوَى): The capital of Julaan, in the land of Huraan. Yaaqoot al-Hamawee vowelized the word as (نَوا): The *alif* being *mamdoodah* (elongated), (*Mu'jam al-Buldaan*, (5/306)). It was vowelized in this manner by the majority of writers.

The Fourth Matter: *His Date of Birth:*

He was born during the ten medial days of the month of *Muharram*, it is also mentioned: [His birth occurred] during the first ten days, in the year 631 H (corresponding to 1233 AD) in Nawa, in the region of Huraan, situated on the outskirts of Damascus.

The Fifth Matter: *His Development and Acquisition of Knowledge:*

His father assumed the responsibility for his guardianship and education, and therefore exhorted him towards the acquisition of knowledge from an early age. [As a consequence] Imam al-Nawawee completed, approaching the age puberty, the memorization of the Qur'an. His voracious thirst for the acquisition of knowledge could not be quenched in Nawa, his father therefore traveled with him to Damascus in the year 649 H, when he completed his nineteenth year. Upon arrival, he was enrolled as a student in *Al-Madrasah Al-Rawaaheeyah* and was strengthened by it's provisions. It was here that he embarked upon his journey of discovery. He did not place his side upon the earth, for he was constantly in receipt of knowledge.

Amongst The [Categories] of Knowledge That He Was Furnished With:

He committed to memory the book entitled: '*al-Tanbeeh fee Furoo' al-Shaafi'eeyah,*' authored by *Abu Ishaaq al-Sheeraazee*, over a period of approximately four and a half months.
In addition, he memorized a quarter of '*al-'Ibaadaat*' from the book entitled: '*al-Muhadhab fee al-Furoo,''* during the remainder of the year.

Furthermore, he would study twelve lessons per day comprising of explanation and commentary. These included: Two lessons from the book: *al-Waseet*; one lesson from the book: *al-Muhadhab*; one lesson from the book: *al-Jama' bayna al-Saheehayn*; one lesson from the book: *Saheeh Muslim*; one lesson from the book: *al-Lam'i,* authored by Ibn Jinnee; one lesson from the book: *Islaah al-Mantiq*; one lesson concerning: *al-Tasreef*; one lesson concerning: *Usool al-Fiqh;* one lesson concerning: *Asmaa'a al-Rijaal;* one lesson concerning: *Usool al-Deen.*

His ascription to: (نَوَوِى) by deletion of the *alif,* and (نَوَاوِي) by it's affirmation. It was vowelized in this manner by certain biographers, as al-Sakhaawee and others have mentioned.

Imam al-Nawawee would concern himself with all topics pertinent and relevant to each lesson. Matters connected to the explanation of problematic and intricate issues, elucidation of obscure expression, precision in language, and a clarification of the uncommon.
Indeed Allah the Glorious, the Exalted, blessed his time, for verily he (may Allah have mercy upon him) manifested his scholarly accomplishments in authorship, and his authorship was employed as a medium for teaching and research studies.

The Sixth Matter: *His Scholars:*

[1] His scholars in the branches of *Fiqh* and *Usool*:

Ishaaq ibn Ahmad ibn 'Uthmaan al-Maghrabee [later] al-Maqdasee (d. 650 H), 'AbdurRahman ibn Nuh ibn Muhammad al-Maqdasee [later] al-Dimashqee (d. 654 H), Sallaar ibn al-Hasan al-Irbalee [later] al-Halabee [later] al-Dimashqee (d. 670 H), 'Umar ibn Bandaar ibn 'Umar al-Tafleesee al-Shaafi'ee (d. 672 H), 'AbdurRahman ibn Ibraheem ibn Diyaa'a al-Fazaaree [known as] Farkaah (d. 690 H).

[2] His scholars in the field of *Hadeeth*:

'AbdurRahman ibn Saalim ibn Yahya al-Anbaaree (d. 661 H), 'Abdul'Azeez ibn Muhammad ibn 'Abdul Muhsin al-Ansaaree (d. 662 H), Khaalid ibn Yusuf al-Naabulsee (d. 663 H), Ibraheem ibn 'Eesa al-Muraadee (d. 668 H), Ismaa'eel ibn Abee Ishaaq al-Tunukhee (d. 672 H), 'AbdurRahman ibn Abee 'Umar al-Maqdasee (d. 682 H).

[3] His scholars in the science of Grammar and Language:

He studied under the guidance of: al-Shaykh Ahmad ibn Saalim al-Misree (d. 664), and al-'Izz al-Maalakee.

The Seventh Matter: *His Students:*

A group of *'Ulama'a* graduated from his instruction, from amongst them: Sulaymaan ibn Hilaal al-Ja'faree, Ahmad ibn Farh al-Ishbeelee, Muhammad ibn Ibraheem ibn Sa'd Allah ibn Jama'ah, 'Ala al-Deen 'Alee ibn Ibraheem [known as] Ibn al-'Attaar (he sought his companionship until he was accredited with the title '*Mukhtasar al-Nawawee*'), Shams al-Deen ibn al-Naqeeb, Shams al-Deen ibn Ja'waan, in addition to numerous others.

The Eighth Matter: *His Character and Attributes:*

The biographers amongst the 'Companions of Knowledge' are in agreement concerning al-Nawawee's status as the *'Imaam of Asceticism,'* [4] the *'Model of Piety,'* [5] the *'Exemplar in the Commandment of Good and the Avoidance of Evil,'* and the *'Counselor to the Rulers.'* [6]

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[4] [TN] - Imam al-Nawawee alienated himself from the temptation of food, clothing and marriage, rather he found adequate compensation in the pleasures of knowledge. This may be recognized by the one who draws his attention to the fact that he transferred himself from a place of meager surroundings to the city of Damascus, a place of wealth and opulence. Furthermore, he was at that time in the years of youthood, a time of powerful urges. Irrespective of this, he abandoned all the pleasures and worldly desires, he opted instead to pursue an ascetic and austere existence.

[5] [TN] - His life is composed of many incidents which are indicative of his exemplary state of piety. From amongst them:

He would abstain from eating the fruit grown in the orchards of Damascus. When he was questioned concerning the reason of his abstention, he responded: A significant portion of the land is the product of a religious endowment. The [rightful] owners are those whom have been placed under legal guardianship (minors), thus rendering any right of disposal impermissible except under two circumstances:

[a] - At the pleasure of both parties (*al-Gibtah*).
[b] - In pursuance of the greater good (*al-Maslaha*).

Business transactions are to be conducted under a share tenancy scheme.
There is also a difference of opinion amongst the *'Ulama'a* concerning this matter.
There are those who deemed it permissible: Based upon the fulfillment of the two conditions, *al-Gibtah* and *al-Maslaha*, in pursuance of conferring a benefit upon the orphan and the minor.
The people do not adhere to these [conditions], save upon a portion from amongst a thousand portions of fruit, belonging to the [legitimate] owner. So how therefore can I be content?

[Furthermore] Imam al-Nawawee opted to remain in *Madrasah al-Rawaaheeyah* in preference to others, because it was established by of a group of businessmen.

Imam al-Nawawee was contracted to receive a large salary from the institute *Dar al-Hadeeth,* however he never accepted a single *fals* (a small coin), rather he would collect the money and then place it with the institute's supervisor. Whenever a period of a year would elapse, he would purchase chattel with the money collected, then proceed to donate it upon the institute, or he would use it as a means to [finance] the purchase of books, which would then be donated to [be placed amongst] the treasures of the school. Excluding these two matters he would take no portion of his salary. He would never accept a gift or present from any individual except if there was a need for that item, and it was donated by an individual whose state of religion was know. As a principle he would not accept save that which arrived via his parents or relations. His

The Ninth Matter: *His Dedication to Teaching:*

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mother would send him clothes to wear such as a *qamees,* and his father would send him food which he would eat from. The room he occupied and slept in was the one in which he was accommodated the day he arrived in Damascus and enrolled in *Madrasah al-Rawaaheeyah.* He harbored no desire for any material possession other than those mentioned.

[6] [TN] - Imam al-Nawawee was richly endowed with the attributes of the scholastic admonisher and counselor, who struggled in the Path of Allah with his tongue. He fulfilled the obligation to enjoin the good and to forbid the evil, and he was sincere in his action of doing so. He was in receipt of neither material benefit nor personal gain, for the courageous one is the one who does not fear for the sake of Allah, the blame of the one who blames. He was in possession of the statement of eloquence and the irrefutable evidence, both of which facilitated his invitation.
The people would often seek recourse to him in the event of a misfortune and during times of adversity, seeking legal rulings from him. He would respond by turning towards them and making every effort to provide a solution to their difficulties. This may be evidenced in the matter pertaining to the unlawful appropriation of the orchards of Shaam:

When the King, the Sultan, Zhaahir Baybrus arrived in Damascus from Egypt after the conquest of the Tartars and their expulsion from the land, it was alleged to him by the *Bayt al-Maal* (central treasury fund) representative, that many orchards in Shaam were the property of the state. Hence, the King ordered that they be withheld and made inaccessible. He obligated those who claimed any form of entitlement to establish proof of ownership, and to present their documents for inspection.
As a consequence, many individuals sought counsel from the Shaykh in *Dar al-Hadeeth.* He therefore wrote a letter to the King which contained the following:

The Muslims have experienced a form of hardship as a result of the placement of this imposition upon their property, an injustice which is difficult to express.
Furthermore, proof of ownership has been sought from them which is not obligatory upon [the owners].
Accordingly, this act of seizure is not deemed lawful by a single Scholar of the Muslims. Rather that which is in the hands of an individual is deemed his possession, it is beyond protestation, and does not place the legal burden of proof upon that individual. The Sultaan became enraged at the boldness demonstrated by the Shaykh, and ordered that his salary be terminated and that he be removed from the teaching position he occupied.
The [administration] responded to him: Verily the Shaykh is neither in receipt of a salary nor does he occupy any position.

When the Shaykh observed that his letter had no effect, he went to meet him. Upon his arrival he spoke to him in a firm and resolute manner. The Sultan desired to have the Shaykh physically punished, however Allah caused his heart to dissuade him from doing so, and the Shaykh was sheltered from him.
As a consequence, the Sultan revoked his command of appropriation, and Allah delivered the people from it's evil.
Consult: *Nuzha al-Mutaqeen Sharh Riyadh al-Saliheen,* Doctor Mustafa Sa'eed al-Khin and others, p.12-13, for additional information.

He instructed in several academic institutes: *'al-Madrasah al-Iqbaaliyaah,' 'al-Fulkeeyah,'* and *'al-Rukuneeyah,'* affiliated to the 'School of al-Imam al-Shaafi'ee.' He instructed as a substitute to *al-Shams Ahmad ibn Khallikaan* (d. 681 H) during his inaugural curatorship.
In addition, Imam al-Nawawee was appointed senior instructor in the [institute] *'Dar al-Hadeeth al-Ashraqeeyah,'* after the death of Abu Shaamah 'AbdurRahman ibn Ismaa'eel (d. 665 H), until his own death in the year 676 H.

The Tenth Matter: ***His Works:***

Imam al-Nawawee (may Allah have mercy upon him) authored works in various disciplines. His writings have been distinguished for their lucidity, fluency in composition, and delightfullness in expression. When he scrutinized an issue, he seldom omitted a matter pertinent and relevant to the discussion nor an associated benefit, save that it would be mentioned. Furthermore, when he summarized an issue he would accentuate that which would provoke wonder and amazement.

[1] In relation to *Hadeeth* and it's various Sciences:

Sharh Saheeh Muslim; *al-Adhkaar*; *al-Arba'oon al-Nawawee*; *al-Ishaaraat ila Bayan al-Asmaa'a al-Mubhamaat*; *al-Taqreeb*; *Irshaad Tulaab al-Haqaaiq ila Ma'rifah Sunan Khayr al-Khalaaiq*; *Sharh Saheeh al-Bukhari*; *Sharh Sunan Abu Dawood*; and *Riyadh al-Saliheen min Kalaam Sayyid al-Mursileen* (the text of the explanation between your hands).

[2] In the field of *Fiqh*:

Rawdhah al-Taalibeen w 'Umdah al-Mufteen, *al-Majmoo' Sharh al-Muhadhab*.

The Eleventh Matter: ***His Creed:***

Imam al-Nawawee (may Allah have mercy upon him) was influenced by *al-Ashaai'rah,* hence it can be frequently observed in his explanation (*Saheeh Muslim*), instances where he has [incorrectly] interpreted traditions pertaining to the Attributes of Allah. Let this [matter] therefore be known.[7]

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[7] [TN] -

Shaykh Muhammad Al-Uthaymeen was questioned concerning:

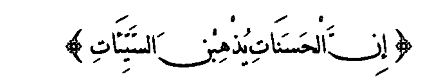
(may Allah forgive him)

Question: What is your response concerning [those words] which have emanated from certain individuals in relation to their defamatory [statements] against al-Haafidh al-Nawawee and al-Haafidh Ibn Hajar, and [their allegation] that they are from amongst *Ahl al-Bid'ah* (The People of Innovation).
Does an error [committed] by the Scholars in *al-'Aqeedah* (Creed) - even if it be a product of personal reasoning (*Ijtihaad*) and [false] interpretation (*Ta'weel*) - cause the individual to become affiliated to the groups of innovation?

He responded by his statement:

Indeed al-Shaykh al-Haafidh [al-Nawawee] and al-Shaykh al-Haafidh [Ibn Hajar] have been recognized for a significant period of time for their truthfulness, and the immense benefit [they have conferred] upon the Islamic *Ummah*. [Accordingly], if they have committed a mistake by reason of performing *Ta'weel* to certain texts pertaining to the Attributes [of Allah], it is unnoticed by reason of their numerous qualities [of excellence] and virtuous benefits. We do not consider the [errors] which they have committed - except as [mistakes] - which have originated as a [product] of *Ijtihaad* (personal reasoning) and *Ta'weel Sa'aig* (an acceptable form of interpretation) - albeit in their opinion -

I beseech Allah the Most High [that their mistakes] are amongst those errors which are pardoned, and that the goodness and benefit they have performed is [counted] amongst their rewarded efforts. In addition, [I ask] that the statement of Allah is actualized upon them:



Verily righteous actions invalidate evil deeds.
[Surah al-Hud : Ayah 114]

We ascribe to the opinion that they are from amongst *Ahl al-Sunnah w al-Jama'ah*, [for] their service towards the *Sunnah* of the Messenger of Allah testifies to that. In addition to their devotion [to the act] of purifying [the *Sunnah*] from the defects attributed towards it, and [their] codification of what [the *Sunnah*] directs towards in matter pertaining to rules and regulations. Never-the-less, [the two Scholars] contradicted the method of *Ahl al-Sunnah* in relation to [the manner of performing] *Ijtihaad* [with reference] to the Verses and traditions concerning the Attributes, or a portion from amongst them. They erred in [this matter], and we therefore hope that Allah the Most High furnishes them with His Pardon.

With reference to a mistake in [the discipline] of '*Aqeedah* (Creed): If it is a mistake which contradicts the path of the Salaf (Predecessors) it is a deviation without variance. However, the perpetrator is not to be sentenced with deviation until the proof is established upon him. In the event that the proof has been established upon him, but he never-the-less persists upon his mistake and deviation, he is to be [deemed] an innovator (*Mubtadi'*) in relation to that [matter] which he has opposed the truth in.

If however [the individual] is a *Salafee* in other matters, he is not to be ascribed with the [term] innovator unrestrictedly, nor is he to be [considered] a *Salafee* without exception. Rather he is

There are numerous reasons why this has occurred, from amongst them:

[1] He was influenced by that which he communicated from *al-Qaadee 'Iyaad* and *al-Maazaree,* amongst other commentators who had preceded him in the explanation of *Saheeh Muslim.* For these individuals were affiliated to *al-Ashaai'rah.*

[2] Imam al-Nawawee manifested his scholarly accomplishments in authorship, [similarly] his authorship was employed as a medium for teaching and research studies.
Hence, he never found the opportunity to devote himself entirely to the verification and revision of his work. Accordingly, he can not be deemed a steadfast devotee to *al-Ashaai'rah*, rather he contradicted them in numerous issues.
In addition, he avoided firm establishment upon unequivocal foundations in that which he advocated concerning these matters, rather he was hesitant and confused.

Furthermore, he was amongst those whom Shaykh al-Islaam Ibn Taymiyyah (may Allah have mercy upon him) made reference to in his statement:

Seldom can it be [observed] in the words of the contemporary authors, save that a type of error [has been committed] by reason of the excessive degree of confusion and doubt emanating from the people of innovation.
Accordingly, [this may be evidenced] in numerous works in the [branches] of *Usool al-Fiqh*, *Usool al-Deen*, *al-Fiqh*, *al-Zuhud*, *al-Tafseer*, and *al-Hadeeth*, for present are several statements in the great foundations [of these fields].

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to be ascribed with the [term] *Salafee* in reference to those matters which he is in agreement with the *Salaf*, and innovator in those matters in which he has differed with them.
[This principle] is in accordance to the statement of *Ahl al-Sunnah* concerning the *Faasiq* (wrongdoer). He is to be [deemed] a Believer in relation to what he possesses of *Imaan*, and *Faasiq* in relation to what he [commits] of wrongdoing. Accordingly, he is not to be ascribed the term without exception, nor is the absolute term to be negated [from him].

This is the equity and justice which Allah has enjoined [upon us]. [However], the innovator is [deemed] to be devoid of honor in the event that he arrives at a stage which causes him to be expelled from the *Millah* (religion).

Consult: *Kitab al-'Ilm*, Shaykh Muhammad ibn Salih al-'Uthaymeen, P.212-213.

Statements are quoted from the miscellaneous[8] works of individuals. The statements which Allah and His Messenger revealed are not to be mentioned by reason of their ignorance concerning them, not [because of] their hatred for what the Messenger was upon.

[3] Imam al-Nawawee was (may Allah have mercy upon him) primarily concerned with *Hadeeth* and *Fiqh*, he was not an [accomplished] researcher in the field of *al-Asmaa'a w al-Sifaat*. Hence, he was content to adhere to the opinions of those who preceded him, from amongst those whom we have mentioned. He was also influenced by the diffusion of *al-Asha'riyyah* during his era and amongst the inhabitants of his region.

The Twelfth Matter: *His Death:*

Imam al-Nawawee journeyed to Jerusalem after residing in Damascus for a period of twenty eight years. Thereafter he returned to his home in Nawa. He became ill in the house of his father, and it was here that he passed away on the twenty fourth day of *Rajab*, in the year 676 H.
He was buried there, may Allah have mercy upon him. May He furnish him with the best of rewards for his knowledge, and upon his family. In addition, may He admit him into the loftiest Paradise.

The Thirteenth Matter: *Independent Biographies:*

Numerous individuals have compiled independent biographical accounts of Imam al-Nawawee.
The following works are from amongst them:

[1] *'Tuhfah al-Taalibeen fee Tarjamah al-Imam Muhyyee al-Deen'*: Ibn al-'Attaar.
[2] *'Manhal al-'Adhab al-Rawee fee Tarjamah al-Imam al-Nawawee'*: Muhammad ibn 'AbdurRahman al-Sakhaawee.
[3] *'al-Minhaaj al-Sawee fee Tarjamah al-Imam al-Nawawee'*: Jalaal al-Deen al-Suyootee.

The Fourteenth Matter: *Biographical Sources:*

[1] *'al-Bidaayah w al-Nihaayah'*: Ibn Katheer (13/278).
[2] *'Tadhkirah al-Hufaazh'*: al-Dhahabee (4/1470-1474).

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[8] [TN] - In relation to belief and methodology.

[3] *'al-Daaris fee Taareekh al-Mudaaris'*: al-Nua'ymee (1/24-25).
[4] *'Duwal al-Islaam'*: al-Dhahabee (2/178).
[5] *'al-Sulook li Ma'rifah Duwal al-Mulook'*: al-Muqreezee (1/648).
[6] *'Shadhraat al-Dhahab fee Akhbaar min Dhahab'*: Ibn al-'Imaad al-Hanbalee (5/354-356).
[7] *'Tabaqaat al-Shaafi'eeyah'*: al-Isnawee (2/476).
[8] *'Tabaqaat al-Shaafi'eeyah'*: Ibn Hadayah Allah (225).
[9] *'Tabaqaat al-Shaafi'eeyah al-Kubra'*: al-Subkee (5/165-168).
[10] *'al-'Ibr fee Khabar min Ghabar'*: al-Dhahabee (3/334).
[11] *'Fawaat al-Wafayaat'*: Muhammad ibn Shaakir al-Kutubee': (2/264/267).
[12] *'Miraat al-Janaan w 'Ibarah al-Yaqzhaan fee Ma'rifah maa Yu'tabir min Hawaadith al-Zamaan'*: al-Yaafi'ee (4/182).
[13] *'al-Nujoom al-Zaahirah fee Mulook Misr w al-Qaahirah'*: Ibn Tugree Bardee (7/278).



A Brief Biography of Shaykh Al-'Uthaymeen
(may Allah the Most High protect him)

The First Matter: ***His Name and Lineage:***

He is known as Abu 'Abdullah, Muhammad ibn Salih ibn Muhammad ibn 'Uthaymeen al-Muqbil al-Wuhaybee al-Tameemee.

The Second Matter: ***His Birth and Development:***

Shaykh Abu 'Abdullah was born in the city of 'Unayzah, one of the cities situated in the region of Qaseem, on the 27th of the blessed month of Ramadan in the year 1347 H. He was born amongst a family renowned for their *Deen* and virtuous nature. Indeed, he was placed under the tutelage of several individual family members. For instance, his maternal grandfather, Shaykh 'AbdurRahman ibn Sulaymaan Aala Daamigh (may Allah have mercy upon him). He studied the Qur'an under his instruction and then committed it to memory. Shaykh 'AbdurRahman then orientated him towards the acquisition of knowledge. He was thereafter educated in the disciplines of writing, arithmetic, and the various fields of humanities.

Verily the Shaykh was furnished with intellect, righteousness, and lofty aspirations. In addition, he was blessed with an ardent devotion for the acquisition of knowledge [evidenced] by his yearning [to adhere] to the gatherings of the *'Ulama'a*. Amongst the foremost of those Scholars was al-Shaykh al-'Allamah al-Muffasir al-Faqeeh 'AbdurRahman ibn Naasir al-Sa'dee. He appointed two individuals from amongst his students to instruct the younger members of his gatherings. Their names were Shaykh 'Ali al-Saalihee and Shaykh Muhammad ibn 'Abd-al'Aziz al-Mutawwa.'
Under their tutelage, Shaykh Muhammad ibn Salih al-'Uthaymeen studied the book entitled: *Mukhtasar al-'Aqeedah al-Waasiteeyah*, authored by Shaykh 'AbdurRahman ibn Naasir al-Sa'dee. He was also educated in the book entitled: *Minhaaj al-Saalikeen fee al-Fiqh*, also authored by Shaykh al-Sa'dee. Furthermore, he studied the works entitled: *al-Aajaroomeeyah* and *al-Alfeeyah* in the discipline of grammar and morphology.

The previous paragraph depicts the fashion in which the Shaykh was educated amongst the presence of the *'Ulama'a*.

The Shaykh did not undertake a journey in the quest for knowledge save to the city of Riyadh, when the Public Institutes of Knowledge were founded in the year 1372 H. He thereupon became affiliated to them.

Shaykh 'AbdurRahman al-Sa'dee passed away in 'Unayzah in the year 1376 H at an age approaching sixty-nine years. Upon his death a group of Scholars were nominated to assume the Imamate in his Mosque, *al-Jaami'a al-Kabeer*. Never-the-less, they did not occupy that position save for a very short period of time. Shaykh Muhammad ibn Salih al-'Uthaymeen was then nominated for the Imamate at a time when he had assumed the station of instruction which was previously occupied by his former Shaykh.

The Shaykh did not concern himself with the field of authorship until the year 1383 H, when he composed his first book entitled: *Fath Rabb al-Bariyyah BiTalkhees al-Hamaweeyah.* This work was an abridgment of a book authored by Shaykh al-Islaam ibn Taymiyyah entitled: *al-Hamaweeyah fee al-'Aqeedah.*

The Shaykh exploited his residency in Riyadh by studying under the guidance of Shaykh 'Abd-al'Aziz bin Baaz. He received instruction from the book entitled: *Saheeh al-Bukhari*, in addition to several treatises authored by Shaykh al-Islaam ibn Taymiyyah, and certain works concerning the science of *Fiqh.*

He was presented with an opportunity to assume a position in the judiciary by Shaykh Muhammad ibn Ibraheem Ala Shaykh (may Allah have mercy upon him), the [former] Muftee of the Kingdom of Saudi Arabia. He insisted that His Eminence ought to assume this responsibility, indeed he published his decision that the Shaykh be designated the position of 'President of the *Sharee'ah* Court' situated in the city of Ahsa'a. Never-the-less Shaykh al-'Uthaymeen requested an exemption from this designation. It was after a series of requests and personal communiqués, that Shaykh Muhammad accepted his refusal to assume a position in the judiciary.

The Third Matter: *His Scholars:*

Shaykh Abu 'Abdullah acquired benefit in his pursuit of knowledge from numerous Scholars, from amongst them:

[1] Shaykh 'AbdurRahman ibn Naasir al-Sa'dee, died in the year 1376 H. The renowned Qur'anic commentator, who authored the eminent *Tafseer* entitled: *Tayseer al-Kareem al-Rahman fee Tafseer Kalaam al-Manaan*, consisting of eight volumes.

[2] Shaykh 'Abd-al'Aziz ibn 'Abdullah ibn Baaz, the 'General Mufti of the Kingdom of Saudi Arabia,' and 'President of the Senior Body of Scholars.'

[3] Shaykh Muhammad al-Ameen ibn Muhammad al-Mukhtaar al-Juknee al-Shanqeetee, died in the year 1393 H. The Qura'nic commentator and linguistic, author of the acclaimed, renowned commentary entitled: *Adhwa'a al-Bayan fee Iydhaah al-Qur'an bi al-Qur'an.*

[4] Shaykh 'Ali ibn Hamid al-Saalihee, whose life has not ceased to continue, may Allah extend it further and beautify his actions.

[5] Shaykh Muhammad ibn 'Abd-al'Aziz al-Mutawwa,' may Allah have mercy upon him.

[6] Shaykh 'AbdurRahman ibn 'Ali ibn 'Awdaan, may Allah have mercy upon him.

[7] Shaykh 'AbdurRahman ibn Sulaymaan Aala Damigh, may Allah have mercy upon him, the maternal grandfather of the Shaykh.

The Fourth Matter: *His Students:*

It is not possible to enumerate the sum total of students who are studying under the Shaykh. This is so by virtue of the excessive congestion observed during his gatherings, this has been particularly evident in recent years, for in excess of five hundred students of various abilities are in attendance during particular lessons. A collection of his prominent students have been listed in an independent biographical account present in the periodical entitled: *Majjalah al-Hikmah*, issue 2. Recourse to the periodical is therefore advised in order to obtain a comprehensive list.

The Fifth Matter: *His Methodology in Knowledge:*

The Shaykh (may Allah protect him) has clarified his methodology, for he has publicly elucidated it on numerous occasions. He has adhered to the path which was traversed by his Shaykh, al-'Allamah 'AbdurRahman ibn Naasir al-Sa'dee.

Shaykh 'Uthaymeen said: I was influenced to a considerable degree by my Shaykh, 'AbdurRahman al-Sa'dee, in relation to the principles of instruction, the exposition of knowledge, and his method of facilitating student cognizance

by means of examples and pointers of elucidation. In addition, I was impressed and touched by virtue of his noble manners and ettiquettes. For Shaykh 'AbdurRahman (may Allah have mercy upon him) possessed an exemplary standard of conduct, in addition to a significant degree of knowledge and actions pertaining to worship. He would joke amongst the youngsters and laugh amongst the elders, for he was the most noble I have observed in conduct.

The methodology traversed by Shaykh 'AbdurRahman al-Sa'dee was one which had departed from the methodology pursued by the *'Ulama'a* of the Arabian Peninsula - *'Ulama'a* of Najd - their commonality, or the greater portion of them. This is evident by reason of their dependence upon the *Hanbali Madhab* in the secondary matters connected to *Fiqh* related rules and regulations. In addition, their reliance upon the book entitled: *Zaad al-Mustanqi,'* concerning the *Fiqh* of Imam Ahmad ibn Hanbal.

Accordingly, Shaykh al-'Allamah 'AbdurRahman al-Sa'dee was well known for his departure from the *Hanbali Madhab*, and his refusal to unconditionally ascribe to numerous issues founded upon it.

The methodology adhered to by Shaykh al-Sa'dee is primarily composed of the adoption of the opinions of Shaykh al-Islaam ibn Taymiyyah and his pupil Ibn al-Qayyim. For he granted them preference over the opinions of the *Hanbali Madhab*. Hence, he did not rigidly confine himself to a particular *Madhab*, rather his allegiance was towards the truth. This attribute which was ingrained within him was then transferred to his pupil, Muhammad al-Salih al-'Uthaymeen.

The Sixth Matter: ***The Mode of Education with the Shaykh:***

The path of education adhered to by the Shaykh, the one traversed upon, the methodology adopted by him from the moment of his appointment to instruct in *al-Jaami'a al-Kabeer*, proceeding his Shaykh, for a period in excess of thirty-five years, is to be found in a particular mode.
For it is founded upon the considerable emphasis the Shaykh attaches to the memorization of texts. He demands that the student engages in the act of memorization in each lesson and then personally verifies this process. Indeed the Shaykh censures the one who attends his lesson and neglects the aspect of memorization. Verily, many individuals have committed to memory numerous texts, both dispersed and systemized in nature, under the instruction of the Shaykh.

The Seventh Matter: *His Knowledge Based Authorship:*

It has been mentioned that his knowledge based authorship is equal to fifty-five works. The majority of which consist of small treaties. For a comprehensive account of those works the reader is advised to consult the periodical *Majjalah al-Hikmah,* issue 2. This issue includes an extended biographical account of the Shaykh (may Allah protect him), consisting of thirty pages in length.

This is what has been deemed feasible to mention and to include in a biographical account of the Shaykh, by reason of brevity, in relation to his authorship and recording of material.

I ask Allah to extend his life, to beautify his actions, and to cause him to be a source of benefit to this *Ummah.* Indeed He is the One Who is close in proximity and responds to the invocation. Verily all Praise is due to Allah, Lord of the Universe.[9]

* * *

[9] [TN] - Founded upon the biographical account composed by Waleed al-Hussein, student of Shaykh al-'Uthaymeen. For further information consult: *Sharh al-'Aqeedah al-Waasiteeyah,* Shaykh al-'Uthaymeen, p. 9-15.



Chapter 1

Al-Ikhlaas and the Derivation of Al-Niyyeh

In all actions and sayings, apparent and concealed

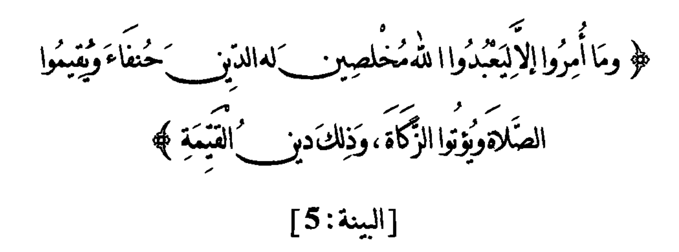


Chapter 1

Al-Ikhlaas and the Derivation of Al-Niyyeh[1]

In all actions and sayings, apparent and concealed

Allah the Most High declared:



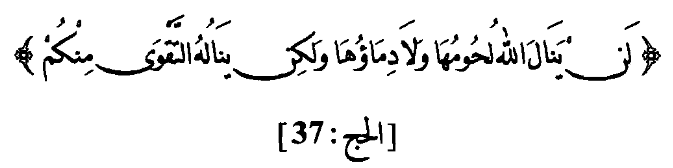
[1] [TN] - Know that *al-Niyyeh* according to the statements of the Scholars comprises of two definitions:

The First Definition: *al-Niyyeh* differentiates between the various acts of worship.
For example: It distinguishes between the *Dhuhr* prayer and the *'Asr* prayer, or it distinguishes between the observance of the fast during the month of Ramadhan and outside that month.
Or *al-Niyyeh* differentiates between actions of worship and those performed habitually or by convention. For example: The action of washing from major ritual impurity and washing for the purpose of refreshment and cleanliness.
This definition is frequently found in the recorded utterances of the Jurists in their books.

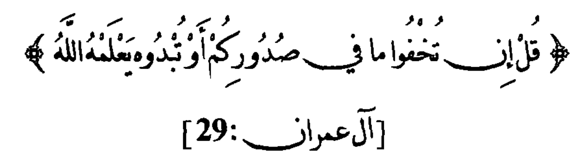
The Second Definition: *al-Niyyeh* refers to the different objectives [desired] in the performance of the deed.
For example: Was the action performed for the sake of Allah alone, without an associate, or was it performed partially for Allah and partially for other than him?

This definition is the one which the People of Knowledge speak of in their works and their utterances concerning *al-Ikhlaas* and it's consequence. It is oft-quoted in the statements of the Predecessors, indeed Abu Bakr ibn Abee Dunya composed a book entitled *Kitab al-Ikhlaas and al-Niyyeh*, citing this definition of *al-Niyyeh*, see (Al-Haafidh ibn Rajab, *Jaami'a al-'Uloom w al-Hikam*, Dar ibn al-Jawzee, p.32).

They were commanded not, but that they should worship Allah and worship none but Him alone, and perform the prayer, and give in alms. For that is the Correct Religion
[Surah al-Bayyinah : Ayah 5].



It is neither their flesh nor their blood that reaches Allah, but it is piety from you that reaches Him
[Surah al-Hajj : Ayah 37].



Say (O Muhammad): Whether you conceal what is in your hearts or disclose it, Allah is aware of it
[Surah Ali-'Imraan : Ayah 29].

The Explanation

The author[2] mentioned concerning the chapter *al-Ikhlaas*:

Al-Niyyeh is derived from the heart. It has no concern with the tongue in any matter pertaining to worship. Hence it is said that the one who verbally declared *al-Niyyeh* prior to the performance of an action[3] shall be deemed an innovator.[4] For he is declaring in the *Deen* of Allah that which is devoid of foundation.[5]

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[2] [TN] - Al-Imam al-Nawawee. However Shaykh Al-'Uthaymeen's explanation commences with the following paragraph.

[3] [TN] - The following cardinal acts of worship have been mentioned in the original Arabic text: The prayer; the fast; the pilgrimage; the ablution. However all actions of worship are included.

[4] [TN] - The ruling concerning the innovated matter (*Bid'ah*), is a judgement derived in accordance with the scientific principles and fundamental orders which emanate from the study

and implementation of this subject (The Science of the Fundamentals of Innovation). Hence it is [deemed] a ruling, distinct and manifest.

In relation to the perpetrator of this [*Bid'ah*], perhaps he is [considered] a *Mujtahid*, and this *Bid'ah* is the product of his personal reasoning (*Ijtihaad*). Despite his error, the description of innovator (the one who originates the innovation) is not to be applied to him.

Perhaps the individual is uneducated, hence the description of innovator is not applicable, by reason of his ignorance. Never-the-less, the consequence of sin is upon him due to his omission in the acquisition of knowledge, except that which Allah wills.
In addition, perhaps there are other matters preventing the ruling of innovator from being applied to the [individual] who perpetrates the innovation (*Bid'ah*).

In relation to the one who persists upon his innovation after the truth has been made manifestly clear to him, following [the innovation] in a state of haughtiness and earnest, adhering to custom and convention, this individual and [his example] are deserving recipients of this description. This is so, by virtue of their avoidance and disguise, detachment and dishonesty [concerning the truth], see (Ali Hasan Abd al-Hameed al-Halabee, *'Ilm Usool al-Bid'ah*, p.209).

It is often entertained upon the minds of the general populace, no - rather upon their tongues:
Their intention in [the performance of] certain acts of innovation and matters unprecedented was 'good.' For they did not want to contradict the *Sharee'ah*, and did not assume that they were amending the religion. Furthermore, it did not occur upon their hearts to pursue and arrive upon acts of innovation and matters unprecedented. Rather it is found that the educated ones amongst them derive their actions from his tradition:

Indeed all actions are by intention, and for every individual is that which he intended. So whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger.
And whose migration was for a matter connected to the world or for a woman in marriage, then his migration is for that which he migrated to.

To investigate the validity of their derivation [concerning this matter] and their statements, I say:

It is obligatory upon the Muslim to be desirous of acquiring knowledge of the truth, arriving upon it and acting in accordance to it. [In addition] not to restrict oneself to particular Prophetic traditions and ignore others. Rather it is imperative upon the individual to look towards the texts in general, so that his rules and directives are close to the truth, distant from error. This [method is applicable] to the one who is competent and able to deduce a ruling [from the *Sharee'ah*].

If however the individual is a layperson, or educated in contemporary academia, distant from the sciences of the *Sharee'ah*, it is said to him in that circumstance: **This is not your nest, so go away!!**

Concerning that individual I say:

Indeed the correct statement relating to this matter of importance is his statement: **(Indeed all actions are by intention...).**
For verily it has arrived in order to clarify one of the two fundamental principles which [all] actions of worship are founded upon:
Sincerity in the performance of deeds and truthfulness in matters concealed. So that the deed performed is not for other than Allah, containing no form of deficiency.

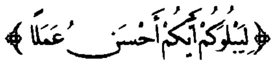
The second fundamental principle: The deed performed is in accordance with the *Sunnah.* This principle is incorporated in the tradition: **(Whosoever performs an action, not from amongst our affair, shall have it rejected).**
For it is the 'correctness' that is sought from the servant, accomplishing it in the sum total of his actions and statements.

Accordingly, the entire religion is embodied in these two lofty traditions - it's fundamentals and branches, outward and internal [aspects].

Hence the tradition: **(Indeed all actions are by intention...)** is a balance for deeds concealed. The tradition: **(Whosoever performs an action...)** is a balance for deeds apparent.

Both traditions impose [an obligation] towards assuming a state of sincerity for the One Worshipped, and [a state] of adherence to the Messenger (صلى الله عليه وسلم). They are a condition [for the acceptance] of every deed and statement, apparent and concealed. Whosoever is faithful in their deeds for Allah, adhering in the performance of the action to the Messenger of Allah (صلى الله عليه وسلم), shall have his deeds accepted. Whosoever was deficient in [either] of the two matters, or in one of them, shall have his deeds rejected, see (*Bahjah Quloob al-Abrar*, Shaykh 'Abd al-Rahman ibn Naasir al-Sa'dee, p.10).

This is the meaning related from Fudayaal ibn 'Ayaadh in his explanation of His statement, the Most High:



He may test which one of you is best in deed
[Surah al-Mulk : Ayah 2].

He said: [In relation to the action, it concerns]: It's faithfulness and correctness.
Indeed the deed shall not be accepted: If it was [performed] sincerely, but was not correct.
[In addition], the deed shall not be accepted: If it was correct but not performed sincerely.
It is [deemed] sincere if it for the sake of Allah the Exalted, the Majestic.
It is [deemed] correct if it is in accordance with the *Sunnah*, narrated: (Abu Nu'aim, *Hilyah al-Awliyaa*, 95/7); see (*Tafseer al-Baghawee*, 419/5); (*Jaami'a al-Uloom w al-Hikam*, p.10); and (*Madaarij al-Saalikeen*, 83/1).

Al-'Allamah ibn al-Qayyim stated in (*Mawaarid al-Amaan al-Muntaqee min Igaatha al-Lahfaan*, p.35):
There is no action - however insignificant - save two registers are unrolled: Why? [and] How? I.e. Why was the deed performed, and how was the deed performed?

The First - Is a question concerning the reason for performing the action, the incentive and the motive.
Was there a portion [of the deed] pertaining to this world from the portions of the causative agent? Or a purpose from the objectives of the *Dunya* - the love of praise from the people, or a fear of their dispraise? Or the procurement of the desirable [aspects] from this world? Or a means of averting the undesirable [aspects] of this world?
Or was the incentive in the performance of the deed - to establish servitude [for Allah] in truth, yearning for endearment and proximity towards the Lord, Glory be to Him, the Most High, desiring a path towards Him?
The purpose of this question - Was the individual obligated to perform this action for his Lord, or was it performed in pursuance of a worldly matter and the desires of an individual?

The Second - Is a question concerning adhering to the Messenger (صلى الله عليه وسلم) in that act of worship.
That is: Was the action performed from [amongst] those legislated for the individual upon the tongue of the Messenger (صلى الله عليه وسلم)? Or was it an action which he did not legislate, nor was pleased with?

Hence, the first is a question concerning *al-Ikhlaas*, the second is a question concerning adherence.
Indeed Allah does not accept a deed save with the fulfilment of both requirements.

Thus the method of liberating oneself from the first question: The attainment of sincerity.
The method of liberating oneself from the second: The completion of adherence.

[In addition to] the protection of the heart from desiring all that contradicts *al-Ikhlaas*, and [it's protection against] whimsical desires which oppose obedience and compliance [to the *Sunnah*].

Ibn Katheer mentioned in his *Tafseer* (231/1) - Indeed there are two conditions [stipulated] by the Recipient of the deed:
The First - [That it is performed] sincerely for the sake of Allah alone.
The Second - [The deed] is correct, in agreement with the *Sharee'ah.*
Hence, if the deed was sincere but not correct, it shall not be accepted.

It is said: [This statement] emphasises and elucidates what was said by Ibn 'Ijlaan:
Deeds are not correct save by three: Fear *(al-Taqwa)*, a good intention, and correctness [in action], see (*Jaami'a al-Uloom w al-Hikam*, p.10).

In summary: Verily the statement of the Prophet (صلى الله عليه وسلم): **(Indeed all actions are by intention...)** [was mentioned because he (صلى الله عليه وسلم)] wanted to [establish] the principle:
The action is an occurrence [founded upon] an intention, or is the consequence of an intention. Hence [the tradition] is an exhortation towards the acquisition of *al-Ikhlaas*, and the summoning of *al-Niyyeh* by the servant in those actions performed by him, as a product of an objective emanating from him. Hence, the objective is the reason for the occurrence of the deed and it's performance, see (*Fath al-Baaree*, 13/1); ('*Umdah al-Qaaree*, 25/1).

The Prophet (صلى الله عليه وسلم) performed the ablution, the prayer and the pilgrimage. He observed the fast and donated in charity. [All actions, collectively defined as worship], none of which however would be inaugurated by the verbal declaration of *al-Niyyeh*. For *al-Niyyeh* is resident in the heart [alone].
In addition, Allah the Most Glorious is aware of what is concealed in the heart, and no matter is [deemed] secret from him. As Allah the Most High affirmed in the Verse:

Accordingly, it is impermissible - under any circumstances - to derive a ruling founded upon this tradition with the purpose of vindicating deeds, devoid of foundation and unprecedented in nature, merely because the intention of the doer was 'good.'

To consider [this tradition] from another perspective of clarification, it is said:
This tradition is an evidence for correctness and sincerity. For this is because, the intended meaning of the statement in [the tradition]is: Indeed all **virtuous** actions are by a **virtuous** intention.
It is with this meaning that [the statement] is in complete agreement with the scientific principles affirmed in the knowledge and understanding of worship and that which negates it.

To complete, we shall present an example from the evidences to illustrate - by the Praise of Allah - the result: What has been authentically narrated in the *Sunnah*:

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللهُ وَشِئْتَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَجَعَلْتَنِي لِلَّهِ نِدًّا؟ بَلْ مَا شَاءَ اللهُ وَحْدَهُ

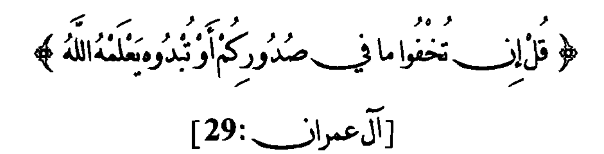
A man said to the Prophet (صلى الله عليه وسلم): What Allah wills and what you will. The Prophet (صلى الله عليه وسلم) said to him: Have you placed me a partner with Allah? No, rather what Allah wills alone.

(*Hadeeth Hasan*, consult the *Takhreej* in *al-Tasfeeyah w al-Tarbeeyah*, P.16).

There is no doubt that this noble Companion was in possession of a good intention and a sincere heart. Never-the-less, when his statement - emanating from him - was contrary to the Prophetic methodology concerning creed and verbal declarations, the Messenger of Allah (صلى الله عليه وسلم) disaffirmed his statement, providing caution against his mistake and clarifying the correct method, without taking into consideration his good intention.

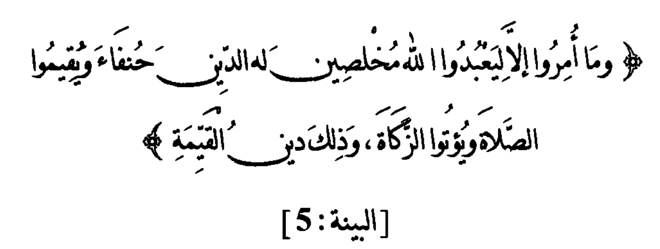
This is [from amongst] the cardinal proofs concerning this discussion, see (Ali Hameed al-Halabee, *'Ilm Usool al-Bid'ah*, p. 59-63).

[5] [TN] - Literally: What is not from it.



Say (O Muhammad): Whether you conceal that which is in your hearts or disclose it, Allah is aware of it
[Surah Ali-'Imraan : Ayah 29].

It is therefore incumbent upon the individual to purify *al-Niyyeh*, desiring the pleasure of Allah in all matters linked to worship, and to avoid seeking in the performance of these actions, other than the Face of Allah and the Hereafter. This is what has been commanded by Allah, in accordance with His statement:



They were commanded not, but that they should worship Allah and worship none but Him alone, and perform the prayer, and give in alms. For that is the Correct Religion
[Surah al-Bayyinah : Ayah 5].

Denoting: Matters of worship must be founded upon *al-Niyyeh*, sincere and pure for His sake alone. It concerns the [purification] of *al-Niyyeh* prior to the commencement of any action connected to worship. Accordingly, the one who intends to perform the ablution must do so sincerely for the pleasure of Allah, executing it in a manner consistent with the Command of Allah.
Three conditions ought to be fulfilled (for the completion of *al-Niyyeh*).

1. *Al-Niyyeh* - To perform an act of worship.
2. *Al-Niyyeh* - Sincerely for the sake of Allah.
3. *Al-Niyyeh* - Founded upon obedience and conformity to the Command of Allah.

Hence, this is the complete matter associated to *al-Niyyeh*. Similarly, the prayer [is governed by those conditions mentioned], in addition to all actions accepted as worship.

The author has proceeded to mention several Verses directing us towards the principle that *al-Niyyeh* is derived from the heart, and that Allah is indeed acquainted with the servant's intention. Perhaps therefore an individual performs an act of worship which outwardly appears to the people as one of piety and virtue. Never-the-less the deed is evil, corrupted by the mischievous intention it was founded upon, and Allah is aware of what the heart conceals.
As a consequence, man is not rewarded on the Day of Judgement save for that which his heart contains, for Allah the Most High has mentioned:

﴿ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ (8) يَوْمَ تُبْلَى السَّرَائِرُ (9) فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴾

Verily (Allah) is Able to bring them back to life. The day when all the secrets will be examined. Then man will have no power or helper
[Surah al-Taariq : Ayah 7-10].

That shall be the day wherein those matters concealed and secret shall be examined. As He stated:

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (9) وَحُصِّلَ مَا فِي الصُّدُورِ ﴾

Knows He not when the contents of the graves are brought out and poured forth, and that which is in the breasts of men shall be made known
[Surah al-'Aadiyaat : Ayah 9-10].

For in the Hereafter, the reward, the punishment, and all that is to be considered will be dependent upon what the heart contains. [This principle is contrary] to what occurs in the world where the outward actions of an individual are taken into account. Thus people are dealt with according to their outward circumstances. However this is merely outward. If what is contained in the heart is in conformity with one's outward actions, then the apparent and hidden, secret and open, [will be correct and virtuous]. However if a disparity is present, the heart shall become one which is founded upon a corrupt intention, and what a great loss that is.

An individual performs deeds and becomes fatigued, however there shall be no portion allocated to him for his action. This principle has been affirmed in an authentic tradition of the Prophet (صلى الله عليه وسلم):

* أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ *

Verily Allah said: I am in no need of the associationists and their deeds. Whosoever performs an action, associating in it other than Me, I have abandoned him and his deeds.[6]

---

[6] [TN] - Collected: al-Muslim (2985), *Kitab al-Zuhud w al-Raqaaiq.*

[TN] - Have knowledge that deeds performed for other than the sake of Allah are of different categories:

Occasionally: It may be performed purely founded upon *al-Riya'a*, hence nothing is desired from the deed except to be noticed amongst the people, in pursuance of a worldly objective. This is comparable to the condition of the *Munaafiqeen* (hypocrites) during their prayers. For Allah the Exalted, the Majestic stated:

﴿ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ ﴾

When they stand up for *al-Salah* (prayer), they stand with laziness and to be seen by the people
[Surah al-Nisa'a : Ayah 142].

In addition, Allah the Most High ascribed the term 'pure *Riya'a*' to the unbelievers in His statement:

﴿ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ النَّاسِ ﴾

Be not like those who arrogantly exit their homes, to be seen amongst the people
[Surah al-Anfaal : Ayah 47].

These actions have been ascribed the term 'pure *Riya'a.*'

It is inconceivable that it should occur to a Believer in the obligatory prayer and fast, however it may be apparent in the obligatory almsgiving, *Hajj*, and other deeds which are outwardly manifested. In addition to those deeds where the benefit is transferred to other than the doer [of the action]. Indeed *al-Ikhlaas* in these matters is precious.
A Muslim can be in no doubt that this deed is null and void, and the perpetrator is a deserving recipient of Allah's hatred and punishment.

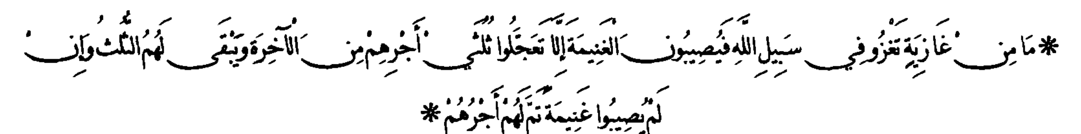
Occasionally: The deed is performed for the sake of Allah and *al-Riya'a* is taken as a partner. Hence, if the association is present in the foundation of the deed, the authentic texts direct us towards the principle that the deed is invalid and futile:

Verily Allah said: I am in no need of the associationists and their deeds. Whosoever performs an action, associating in it other than Me, I have abandoned him and his deeds.

Accordingly, a group from amongst the *Salaf* declared: If a deed is intermingled with a matter connected to *al-Riya'a*, the deed is deemed invalid. They are: 'Ibadah ibn al-Saamit; Abu al-Dardaa: Al-Hasan: Sa'eed ibn al-Musayyib: amongst others.

We are not aware of any difference amongst the *Salaf* concerning this matter, rather the difference is amongst a group of modern Scholars.

Occasionally: If for example, an individual's intention for *Jihaad* is intermingled with a matter disassociated to *al-Riya'a*, e.g. to take a payment for a service [provided], or to obtain a portion of war booty, or to partake in business, the requisite amount shall be deducted from his reward for his participation in *Jihaad*. In this instance, his associationism shall not result in the absolute nullification of his deed. For the Messenger of Allah stated:



There [shall be] no military expedition being conducted in the Path of Allah, who acquire the spoils of war, save they [shall] receive two-thirds of their reward from the Hereafter, and they [will be] left a third. If they did not acquire any spoils of war, their reward shall [remain] complete, [in the Hereafter].

Al-Imam Ahmad stated: The trader, the mercenary and the donkey driver, receive a reward commensurate to the degree they purified their intentions in the performance of *Jihaad*. It is not however possible that they shall receive a reward comparable to the one who fought *Jihaad* with his self, his wealth, and avoided the intermingling of any other matter.

He also mentioned concerning the one who takes payment for his participation in *Jihaad*:
If an individual does not set out for *Jihaad* except by payment, there is no objection that he takes it, for it is comparable to him departing for his *Deen*.

A similar matter is narrated from 'Abdullah ibn 'Umar, who said:
If any one of you collected [money] during the military expedition, it is as if Allah has compensated him with sustenance, and there is no objection to that.
In relation to the one who upon receiving payment participates in *Jihaad*, but if he does not receive any payment he refuses to proceed: There shall be no reward in that instance.

Similarly Al-Awzaa'ee said: If the intention of the soldier is upon the expedition, I do not consider it objectionable.

This is what has been mentioned concerning the one who obtained a provision (financial or otherwise) whilst performing the pilgrimage. It being acquired in order to assist the individual in it's performance, either for himself, or for another.
It has been narrated from Mujaahid, who said concerning the pilgrimage of the carriers, the employees and the traders: It is complete, there shall be no depletion in their reward. This is deemed feasible as their original objective was to perform the pilgrimage without the acquisition of profit.

In relation to the circumstance:
The basis of the deed is for the sake of Allah, then an intention connected to *al-Riya'a* descends upon the individual, however it does not affect him, and if it is considered hazardous, he removes it.

Hence for Allah - Allah, O brothers, sincerity [in one's deeds] is for Allah alone.[7]

In this circumstance, the presence of *al-Riya'a* is deemed not to have affected him. There exists no variance in opinion concerning this issue.

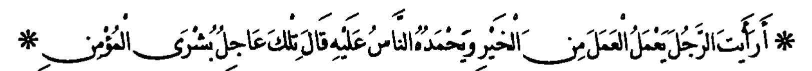
Never-the-less if the intention persists, does it cause the invalidity of the deed, or is it considered harmless and the individual is rewarded by virtue of his initial [good] intention? There is a difference of opinion concerning this matter between the Scholars of the *Salaf.* Al-Imam Ahmad and Ibn Jareer al-Tabaree have commented upon this matter.

Ibn Rajab: Ascribes to the opinion that the deed would not be nullified, and that the individual would be rewarded for his initial [good] intention. This opinion is related by al-Hasan al-Basree and others.

Ibn Jareer mentioned that the difference is connected to matters of worship which are self-contained, from their initial to final stages, e.g. the prayer, the fast and the pilgrimage.
In relation to those actions which are not self-contained, e.g. the recitation of the Qur'an, to donate from one's wealth, the dissemination of knowledge: These matters are deemed discontinued by the presence of an intention connected to *al-Riya'a.* The individual is therefore obligated to reaffirm his intitial [good] intention.

Similarly, it is narrated from Sulaymaan ibn Dawood al-Haashamee:
Perhaps I may narrate a single tradition upon a certain intention, and when I arrive upon a particular part of it, my intention is caused to alter. Hence a single tradition is in need of two intentions!

In relation to the one who performed a deed sincerely for the sake of Allah, then Allah cast commendation and goodness into the hearts of the Believers for him, by virtue of his deed: This is considered to be from His Bounty and Mercy. Hence, this matter ought to be a source of celebration, and not one which is deemed hazardous.
This principle has been affirmed in the tradition of Abee Dhar, where the Prophet (صلى الله عليه وسلم) was questioned concerning the one who performed an action for the sake of Allah in goodness, and was thereafter praised by the people:



What is your opinion of the one who performs a righteous deed, and is [subsequently] praised by the people? He said: That is the glad tidings of a Believer in this world.

Collected: al-Muslim (2642), *Kitab al-Birr w al-Silah w al-Adab,*
see (Al-Haafidh ibn Rajab, *Jaami'a al-'Uloom w al-Hikam,* Dar ibn al-Jawzee, p.39-42).

[7] [TN] - **Accordingly the question may be asked: How might one obtain *Ikhlaas*?**

Ikhlaas can not coexist in a heart which [embraces] **the love of praise and commendation,** [nor] the **yearning [to obtain] that which is possessed amongst the people,** save in the [manner] that fire and water, or a lizard and fish may coexist.

If your soul informs you to quest for *Ikhlaas*, turn first towards your yearning and slaughter it with a knife [in a state] of desperation. Then turn in [a state of] asceticism upon praise and commendation, the asceticism of the [one] who loved the *Dunya* for the sake of the Hereafter. If your quest in the [act] of slaughtering the yearning, and [the acquisition of] asceticism [against] praise and commendation is successful, your [journey] shall be facilitated in your [quest] for *Ikhlaas*.

If it is mentioned: What may facilitate the [act] of slaughtering the yearning and the [development] of asceticism [against] praise and commendation?

I say:

The method of facilitating the [act] of slaughtering the yearning: Your definitive knowledge that there is no matter [present] that awakens one's greed for, save the worship of Allah alone, and the Treasures which He alone possesses. For no individual can furnish the slave with [those Treasures] save He.

The method of facilitating the [development] of asceticism [against] praise and commendation: Your knowledge that there is no individual who can [confer] benefit upon or beautify his praise, [nor] inflict damage upon or disgrace his vilification, save Allah alone.
As the bedouin said to the Prophet (صلى الله عليه وسلم):

* حَمْدِي زَيْنٌ وَإِنَّ ذَمِّي شَيْنٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاكَ اللَّهُ *

My praise [has been] embellished, and indeed my vilification [has been] disgraced. The Prophet (صلى الله عليه وسلم) remarked: That is Allah.

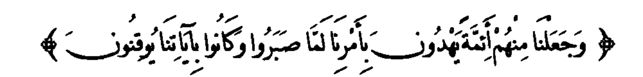
Collected: Tirmidhi (3266), *Kitab Tafseer al-Qur'an.* Declared *Saheeh.*

Accordingly, be ascetic for praise [and] the one who is incapable of beautifying his praise for you. [And] for vilification [and] the one who is incapable of disgracing his vilification for you. Be desirous for the One who is absolute in the embellishment of His praise, and is absolute in the tarnishment of His vilification. For none shall acquire that, save with patience and certainty, and when you have forfeited patience and certainty, you are comparable to the one who desired to journey across a sea without [the aid] of a vessel.

Allah has mentioned:

﴿ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴾

Be patient. Verily the Promise of Allah is true, and let not those who are devoid of certainty in faith discourage you from conveying [Allah's Message]
[Surah al-Rum : Ayah 60].


﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴾

In addition, have knowledge - for perhaps *Shaytaan* will enter upon you when you desire to perform a good deed, whispering that indeed this action is being performed upon the foundation of *al-Riya'a.*[8]

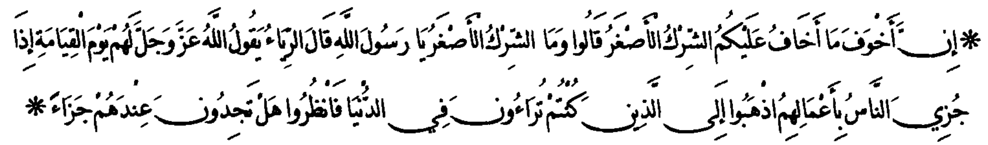
Thus he [implants seeds] of frustration, thwarting and nullifying your objective. So do not turn towards this invitation and do not obey it. Rather, continue your action. For had you been questioned whether or not you are performing this deed [upon the foundation] of *al-Riya'a,* and in order to enhance your reputation, surely you would have responded in the negative. Indeed this is an evil whispering which *Shaytaan* has caused to enter into your heart, so turn not towards it.

* * *

We have made from amongst them leaders, guiding under Our Command, when they were patient and believed in Our Signs with certainty
[Surah al-Sajdah : Ayah 24].

Consult: *Fawa'aidu al-Fawa'aidi,* Ibn Qayyim al-Jawziyyah, p.421-422.

[8] [TN] - A minor category of *Shirk.* The performance of an act of worship for the enhancement of one's position or status in the opinion of others. The Messenger of Allah warned against this destructive practise:



**Indeed [the matter] I fear most for you is *al-Shirk al-Asghar* (minor *Shirk*).
They asked: What is *al-Shirk al-Asghar* O Messenger of Allah?
He replied: *al-Riya'a.* Allah the Exalted, the Majestic, will say to them on the Day of Resurrection when he is rewarding the people for their deeds: Go to those for whom you were performing your deeds in the *Dunya* and see if you are able to find any reward with them.**

Collected: Ahmad; al-Tabaraanee; al-Bayhaqee in *al-Zuhud,* see *Tayseer al-'Azeez al-Hameed,* p.118.
NB: Please consult the previous footnote for further elucidation.

Hadeeth Number 1.

1 وعَنْ أَميرِ المُؤْمِنِينَ أَبِي حفْصٍ عُمرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِياحِ بْنِ عبدِ اللهِ بْنِ قُرْطِ بْنِ رَزاحِ بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غالِبٍ القُرَشِيِّ العَدَوِيِّ. رضيَ اللهُ عنه، قال: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ يَقُولُ «إِنَّمَا الأَعْمَالُ بالنِّيَّاتِ، وإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فمنْ كانَتْ هجْرَتُهُ إِلَى اللهِ ورَسُولِهِ فهجرتُه إلى اللهِ ورسُولِهِ، ومنْ كاَنْت هجْرَتُه لدُنْيَا يُصيبُها، أَو امرَأَةٍ يَنْكحُها فهجْرَتُهُ إلى ما هَاجَر إليْهِ» متَّفَقٌ على صحَّتِه. رواهُ إِماما الْمُحَدِّثِينَ: أَبُو عَبْدِ الله مُحَمَّدُ بْنُ إِسْمَاعيلَ بْن إِبْراهِيمَ بْن الْمُغِيرَةِ بْنِ بَرْدِزْبَهْ الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الحُسَيْنِ مُسْلمُ بْنُ الْحَجَّاجِ بْنِ مُسلمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ رَضَيَ اللهُ عَنْهُمَا فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُما أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

It has been related by the *Ameer al-Mumineen*:
Abee Hafs 'Umar ibn al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say:

Indeed all actions are by intention, and for each individual is that which he intended. So whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger.
And whose migration was for a matter connected to the world or for a woman in marriage, then his migration is for that which he migrated to.

The authenticity of this tradition is agreed upon. It has been collected by the two '*Imams of the Muhaditheen*':
Abu 'Abdullah Muhammad ibn Ismaa'eel ibn Ibraheem ibn al-Mugheerah ibn Bardazbah al-Ju'fee al-Bukhari, and
Abu al-Husayn Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree al-Naysaabooree. May Allah be pleased with them [and] in their *Saheeh(s)*, for they are the most authentic books compiled.[1]

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[1] [TN] - Collected: Bukhari (1), *Kitab Bada al-Wahee*; Muslim (3530), *Kitab al-Imaarah.*

The Explanation

This chapter pertains to [the principle] of sincerity and wholeheartedness in one's actions. Accordingly, the intention of an individual ought to be pure and sincere for Allah during every statement [uttered], every action [performed], and upon every circumstance.[9]

This tradition was selected by al-Bukhari to inaugurate his book [*al-Saheeh*], hence he established it upon the platform of an opening address. He employed it as an indicator to affirm the principle that all deeds performed for other than the Face of Allah are null and void. They shall yield no fruit in this *Dunya*, nor in the Hereafter.

Accordingly, 'Abd al-Rahman ibn Mahdee mentioned: If I had composed a book [containing] chapters, I would indeed have placed the tradition of 'Umar ibn al-Khattab concerning action by intention in each chapter.

This tradition is acknowledged to be amongst those that this *Deen* is pivoted upon:

Al-Shaafi'ee stated: This tradition is a third of [all] knowledge, it enters into seventy branches of *Fiqh*, see (al-Bayhaqee, *Manaaqib al-Shaafi'ee*, 304/1).

Al-Imam Ahmad (may Allah be pleased with him) mentioned: The fundamentals of Islaam are [founded] upon three traditions:
The tradition of 'Umar: **Indeed all actions are by intention**; the tradition of 'Ayesha: **Whosoever innovates [a matter] in our affair shall have it rejected**; the tradition of al-Nu'man ibn Basheer: **The lawful is distinct and the prohibited is distinct**, see (Ibn Abee Ya'la, *Tabaqaat al-Hanaabilah*, 47/1).

[9] [TN] - **Yayha ibn Abee Katheer stated:** Study *al-Niyyeh*, for it is indeed more serious a [matter] than deeds.
Sufyaan al-Thawree said: I did not remedy a matter, greater in severity upon me than my intention, for it fluctuates upon me.

Mutarrif ibn 'Abdullah stated: The purification of the heart is with the purification of actions. The purification of actions is with the purification of *al-Niyyeh.*

'Abdullah ibn al-Mubaarak mentioned: Perhaps a deed is small [in quantity] but is elevated [in rank] by the intention, and perhaps a deed is great [in quantity] but is demoted [in rank] by the intention.

It was reported from the *Salaf*: Whosoever is pleased with his deed then let him complete it and correct his intention, for Allah the Exalted, the Majestic shall reward the servant if he corrected his intention, even if it be for a single morsel [of food], see (Al-Haafidh ibn Rajab, *Jaami'a al-'Uloom w al-Hikam*, Dar ibn al-Jawzee, p.32).

The author has proceeded to make reference to Qura'nic Verses pertinent to the correct understanding of *al-Niyyeh.* In addition, he has cited examples from the traditions of the Prophet (صلى الله عليه وسلم) concerning this matter.

This chapter has been introduced with the narration of 'Umar ibn al-Khattab, who heard the Messenger of Allah (صلى الله عليه وسلم) say: **Indeed all actions are by intention, and for each individual is that which he intended.**

The People of Knowledge have differed concerning the meaning of these two introductory sentences. A group of Scholars maintained that both sentences convey the same meaning. Thus, the second sentence is but an affirmation of the first.
However this opinion is not correct. Rather it is said that the words expressed in the second sentence convey the meaning of 'founding' as opposed to 'affirming.'
Upon closer scrutiny one is able to deduce that a vast difference exists between the two sentences:

The First Sentence: (إنَّما الأعمالُ بالنيّات): Implies 'causation.'

The Second Sentence: (وإنَّما لكلِّ امرئٍ ما نوى): Implies 'consequence.'

The Prophet (صلى الله عليه وسلم) is expounding the principle that every action is founded upon an intention. Indeed every action performed volitionally by a rational individual is founded upon an intention. Hence it is inconceivable that a rational being can perform an action, except that it is precipitated by an intention. Furthermore, it has been mentioned by a group from amongst the Scholars:



If Allah had imposed upon us action without intention,
It would indeed have been a burden incapable of being borne.

This statement is correct. How can an action be performed volitionally in the absence of duress or coercion, except that it is performed upon an intention. To assert the contrary is beyond comprehension. For an action is the product of [a] desire and [an] ability, and *al-Niyyeh* is composed of a desire [to perform a deed].

Accordingly, the first sentence conveys the principle that there is no doer [of an action] except that [the deed] has been executed upon an intention.
Never-the-less a distinction exists. A formidable distinction between the intentions of individuals, and a contrast clear and manifest, comparable to that between the earth and the sky.

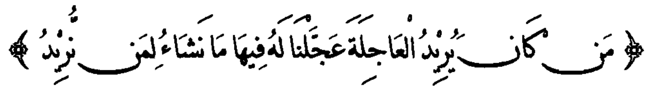
From amongst the people there are those whose intention is upon an elevated status, of the loftiest rank. [Conversely] there are those whose intention is upon the waste refuse, lowly and despicable.

Hence two individuals are observed performing an identical action. From it's inception to it's completion. During the course of the deed. It's movement and it's quiescence. It's saying and it's action.
Never-the-less, the difference between the two individuals is comparable to the difference between the earth and the sky, and for no reason other than conflicting intentions.

This principle dictates therefore: There is no action save by [an] intention. The resultant effect is articulated in the statement: **And indeed for each individual is that which he intended.**

If Allah and the Hereafter was intended, and your deeds are in accordance with the *Sharee'ah*, then you shall be awarded that which you intended. If your intention was for a matter connected to the world, then perhaps it will be conferred upon you, or perhaps it will not.

Allah stated:



Whosoever wishes for the quick passing (enjoyment of this world), We confer upon him what We decree for whom We like
[Surah al-Isra'a : Ayah 18].

It was not said: We confer upon him what he desires. Rather: **What We decree** (i.e. Not what he decrees) **for whom We like**. In addition, not every individual shall be a recipient. For the distribution is restricted, and the distribution is for Allah.

Hence, from amongst the people are those who are furnished with what they desire from this world. In addition, there are those who are awarded a portion of it, and those who are awarded no portion at all.

Accordingly, what has been mentioned previously is the meaning of His statement: **We confer upon him what We decree for whom We like.**
This [principle] is in contrast to the Verse:

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا﴾

Whosoever desires the Hereafter and strives for it with effort, while he is a Believer, then such are the ones whose striving shall be appreciated and rewarded
[Surah al-Isra'a : Ayah 19].

As a consequence, the one who desired the Face of Allah and the Hereafter shall be rewarded for his deeds.

The Prophet's (صلى الله عليه وسلم) statement: **Indeed all actions are by intention**, is a balance for every deed performed, however it is a balance for those matters concealed.
In addition, the narration collected by the two Scholars from 'Ayesha (may Allah be pleased with her) is a balance for those matters disclosed:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whosoever performs an action, not from amongst our affair, shall have it rejected.[10]

Accordingly, the People of Knowledge have mentioned: **These two traditions synthesised constitute the complete religion.**

The Prophet (صلى الله عليه وسلم) proceeded to present a practical example of his statement:

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[10] [TN] - Collected: al-Muslim (3243); al-Bukhari (2499) with the text:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

Whosoever innovates [a matter] in our affair shall have it rejected.

He said: **So whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger.**
And whose migration was for a matter connected to the world or for a woman in marriage, then his migration is for that which he migrated to.

* * *

Al-Hijrah[11]

To transfer one's residence from a land of atheism to a land of Islaam.

An example to illustrate: An individual who is resident in America (a land of disbelief), embraces Islaam and subsequently discovers that he is incapable of establishing and manifesting the outward aspects of his religion. He therefore emigrates from America to an Islamic land. This transfer is termed *'al-Hijrah.'*

The Migration of Individuals is Founded Upon Differing Intentions.

From amongst those who emigrate: There shall be those who abandoned their country for the sake of Allah and His Messenger.
In essence, they have emigrated to the *Sharee'ah* of Allah, which He legislated upon the tongue of His Messenger. This individual is the one who shall be conferred with the benefit, and accomplish his objective (an emigration founded upon servitude to Allah and His Messenger).
Hence the Messenger (صلى الله عليه وسلم) said: **So his migration is for Allah and His Messenger.**
Denoting: He acquired that which he intended.

The second example (in the tradition) concerns the one who migrated for a matter pertaining to the world.
For example: The individual who devoted himself to the accumulation of wealth. He acquired knowledge of an Islamic land, a lush fertile pasture, suitable for the extraction of a fortune, he therefore elected to migrate from a land of disbelief to a land of Islaam, [for this reason] alone.

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[11] [TN] - For the sake of brevity and simplicity, the geographical distinction in definition between the terms 'migrate' and 'emigrate' has been waivered in translation.

His objective was not the establishment of his religion for he was indifferent towards it, rather his primary incentive to emigrate was founded upon [the acquisition of] wealth.

The third example concerns the one who chose to migrate in order to marry a particular woman. He was informed that he would be prevented from marriage, except if it was conducted in an Islamic land, and that it would be disallowed for him to travel with her to a land of atheism. He therefore resolved to migrate for the sake of a woman.

The first example in the tradition quoted was desirous of the world, the second [sought] a woman. They did not migrate for the sake of Allah and His Messenger.
Hence the Messenger of Allah (صلى الله عليه وسلم) stated: **His migration is to that which he migrated to.**
In this [instance] he uttered: **to that which he migrated to**. He did not say [as he mentioned in the first instance]: So his emigration is for a matter connected to the world, or for a woman in marriage. What was the reason of this omission?

It is said: To avoid textual elongation.
Hence if he had uttered: His migration is for a matter connected to the world, or for a woman in marriage, it would have unnecessarily elongated the tradition.

It is said: No, rather he did not make reference to them, scorning and holding them in contempt, avoiding their mention, for their intention was evil and reprehensible.

Upon every circumstance: If a matter connected to the *Dunya*, or a woman [who is desired for the purpose of marriage], is the intention upon which the migration is [founded], there can be no sphere of confusion that this intention is ignoble and degenerate. Diametrically opposing the first individual, the one who migrated yearning for the pleasure of Allah and His Messenger.

* * *

Categories of Al-Hijrah

[1] *Al-Hijrah* - From a place (the migration of an individual).
[2] *Al-Hijrah* - From an action (the avoidance of a particular deed).

[3] *Al-Hijrah* - From an individual (to abandon the doer (of a deed)).

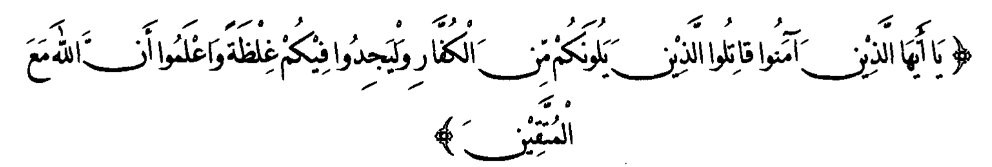
The First Category: The Migration of an Individual from a Particular Place.

An individual resolves to transfer his residence from a land immersed in sin and transgression. Perhaps his migration is from a land consumed in disobedience to one wherein evil practices are not found.
Never-the-less, the loftiest level of migration, is considered to be the one from a land of atheism to a land of Islaam.
It has been communicated by the People of Knowledge, that *al-Hijrah* is obligatory from a land of unbelief to a land of Islaam, if an individual is incapable of manifesting his religion.

Al-Hijrah is not obligatory upon the one who is able to outwardly manifest his religion, and is not hindered when he performs the Rites of Islaam. However, [in this instance] it is deemed desirable. Founded upon this is the [principle] which [dictates] that journeying to the lands of unbelief is [deemed] more serious than residing therein.

An individual is duty bound to abandon, and emigrate from a land of unbelief, if he is resident therein and is incapable of establishing his religion.

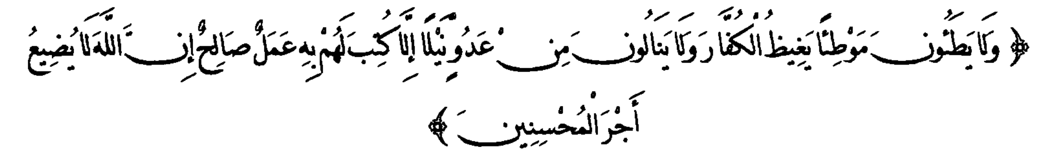
[Conversely], if an individual is from amongst the people of Islaam and is an inhabitant of a Muslim land, it is impermissible for him to travel to a land of disbelief. For this is considered hazardous both to his religion and his character. Furthermore, this is deemed a waste of his financial resources, and a means of strengthening the economies of the unbelievers.
In addition, we have been commanded to revile the unbelievers in every manner conceivable. As Allah the Blessed, the Most High, mentioned:



O you who believe. Fight those of the unbelievers who are close to you, and let them find harshness in you, and know that Allah is with the God-fearing

[Surah al-Tawbah : Ayah 123].

In addition He said, the Most High:



They take no step to raise the anger of the unbelievers nor inflict any injury upon an enemy, but it is written to their credit. Surely Allah wastes not the reward of the *Muhsineen* (good doers)
[Surah al-Tawbah : Ayah 120].

Hence the infidel, wherever he may be present, whether he is associated with the Christians, Jews or atheists. Irrespective of whether or not he has been granted a name by Islaam, the infidel is an enemy of Allah, His Book, and His Messenger. [In addition, he is a foe] to all the Believers. Regardless of the type of garment he chooses to clothe himself in. Indeed he is an opponent, an enemy.

As a Consequence, it is Impermissible for an Individual to Undertake a Journey to the Lands of the Unbelievers Save Under the Fulfilment of Three Conditions:

The First Condition:

The individual is in possession of Islamic knowledge which can assist him in the rebuttal of doubt and suspicion. For the infidels desire to implant scepticism and uncertainty upon the Muslims concerning their Religion, their Messenger, their Books, and their Character. Indeed they present doubt in every matter [connected to their Religion].

[The infidels yearn] that the Muslims remain upon uncertainty, indecisiveness and hesitation. Furthermore, it is known that should an individual entertain doubts and misgivings in these matters of [fundamental importance], wherein certitude is mandatory, it could cause the individual to neglect the establishment of the pillars. Thus belief in Allah, His Angels, His Messenger, the Day of Judgement, and the Divine Decree with certainty is obligatory. For the one who harbours doubt in any of these matters mentioned above is deemed to be an unbeliever.[12]

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[12] [TN] - It is impermissible for a Believer to submerse himself in matters connected to *Takfeer* (allegation of unbelief or apostasy) until he is conversant with it's fundamental principles, and is

certain of it's conditions and regulations. If he is deficient in this matter, he has lead himself to transgression and a dangerous situation, incurring the Wrath of the Most Merciful.
For matters connected to *Takfeer* are amongst the most serious of religious issues, and the greatest in exactitude. No individual can gain mastery of them, save the greatest amongst the People of Knowledge and Erudition, and those in possession of a penetrating understanding.

What follows is a brief explanation of the most important fundamentals, regulations and conditions pertaining to this matter.

1. Al-*Takfeer* is deemed a legal ruling, an absolute right exclusive to the Lord, Glory be to him.

It is not the possession of a particular institution, or group. It has no consideration for the intellect or inclination. It has no concern for an intense [level] of tyranny, nor manifest oppression. It does not take into consideration the oppression of the tyrant who is persisting in his despotism and error. Nor the violence of the uncompromising dictator [continuing] in his tyranny and deception. For it does not charge an individual with unbelief, save the one who has been charged with unbelief by Allah and His Messenger.

Shaykh al-Islaam ibn Taymiyyah (may Allah have mercy upon him) stated:

This [principle] is contrary to what a group of people maintain, e.g. Abee Ishaaq Al-Asfraayeenee and whosoever follows him, for they declare: We do not charge with unbelief, save those who charged us with unbelief.

[Never-the-less] the charge of unbelief is not their right, rather it is the Right of Allah. It is impermissible for an individual to utter a falsehood against the one who uttered it upon him. It is impermissible [for a person] to commit an act of indecency with an individual [or his family], who committed the action with that person [or his family]. Rather, if the individual was forcibly made to participate in the act of homosexuality, it is impermissible for the victim to reciprocate in a similar manner, for this is forbidden by the Right of Allah the Most High. If the Christian abuses our Prophet, it is not [correct] for us to abuse *Al-Maseeh*. If the *Raafidah* declare Abu Bakr and 'Umar to be apostates, it is not [correct] for us to declare 'Ali of apostasy, see (Ibn Taymiyyah, *Minhaaj al-Sunnah*, 244/5).

Ibn al-Qayyim mentioned in his poem [entitled] '*al-Nuneeyah*':

الكفرُ حقُّ الله ثمَّ رسولِهِ   بالنصِّ يثبت لا بقولِ فلانِ
من كان ربُّ العلمين وعبدُهُ   قد كفَّراه فذاك ذو الكُفرانِ

al-Kufr is the Right of Allah then His Messenger,
By [means] of an authentic text, not with the statement of an individual.
Whosoever the Lord of the Worlds and His Slave,
Charged with unbelief, indeed he is in possession of two [allegations] of Kufr.

Shaykh ibn 'Uthaymeen (may Allah protect him) [Responding to the question: Do you charge the People of *Ta'weel* (baseless interpretation) with unbelief or deviation?] said:

The ruling of *Takfeer* and *Tafseeq* [charge of deviation] is not our [right], rather it is for Allah the Most High and His Messenger (صلى الله عليه وسلم). For it is from amongst the legislative principles attributed to the Book and the *Sunnah*. Certitude must [be attained] to the highest degree, hence no individual is charged with unbelief or deviance save the one whose unbelief and deviance is mentioned in the Book and the *Sunnah*.

The cardinal principle in relation to a Muslim dictates that he is in possession of a presumed honourable record. His Islaam remains and his honourable record remains until it is established that it has been terminated in accordance with a *Sharee'ah* principle. It is impermissible to be heedless [or negligent] concerning the charge of unbelief or deviance, for this concerns two severe dangers:

The First - To fabricate a lie against Allah the Most High, in the ruling [allegedly attributed to Him the Most High], and upon the one sentenced, by reason of an ascription which is derisive and attributed to him (i.e. the charge of unbelief).

The Second - To arrive upon that which confers an insulting and derisive name to the individual's brother [i.e. the one sentenced], should he be innocent of the allegation.

In Saheeh al-Muslim, it has been reported by 'Abdullah ibn 'Umar (may Allah be pleased with him) from the Prophet (صلى الله عليه وسلم) who stated:

إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

If an individual charges his brother with unbelief, indeed it returns to one of them.

It is therefore obligatory to consider two matters before the ruling of unbelief or deviance is to be placed upon a Muslim:

The First: Denotation from the Book or the *Sunnah* concerning this statement or action, is it one which is deemed unbelief or deviance.

The Second: The absolute conformity of this ruling upon the specified sayer or specified doer, when the conditions of *Takfeer* or *Tafseeq* are fulfilled in relation to the individual's [inherent and lawful] right. In addition, any obstacles must be disaffirmed [preventing the application of the ruling].

From amongst the cardinal conditions: The individual is acquainted with his violation, which necessitated the pronouncement of unbelief or deviance. In accordance with His statement:

﴿ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

Whosoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the way of the Believers, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination

[Surah al-Nisa'a : Ayah 115].

In addition to His statement:

﴿ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

Allah will never lead a people astray after He has guided them until He makes clear to them that which they should avoid. Verily Allah is the All-Knower of all matters
[Surah al-Tawbah : Ayah 115].

Accordingly, the People of Knowledge stated: An individual who rejects the obligatory acts of worship is not be charged with unbelief if he has recently embraced Islaam, until [his error] is made manifestly clear to him, see (*Al-Qawaaid al-Muthalee fee Sifaat w Asmaa'ahu al-Husnaa,* p.87-89).

It is necessary that we consider and reflect over the meaning of the condition stipulated by the Shaykh, for it denotes:

2. A Muslim is not charged with unbelief in statement, action or belief, until after the proof has been established upon him, and any doubt or confusion has been eliminated.

The Most High stated:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

We never punish until We have sent a Messenger
[Surah al-Isra'a : Ayah 15].

He the Majestic stated:

﴿ وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴾

If We had destroyed them with a torment before this, they would surely have said: Our Lord! If only you had sent us a Messenger, we would certainly have followed Your Signs before we were humiliated and disgraced
[Surah al-Taha : Ayah 134].

The Exalted declared, mentioning:

﴿ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ (7) تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (8) قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴾

Every time a group is cast therein, it's keeper shall ask: Did no warner come unto you? They will say: Yes indeed, but we belied him and said: Allah never revealed anything, you are only in manifest error
[Surah al-Mulk : Ayah 7-9].

There are numerous Verses synonymous in meaning to the communications above, clearly indicating without ambiguity or obscurity, that Allah does not punish any individual save after the establishment of proof and the termination of [any] confusion. Thus enabling the individual to distinguish between guidance and deviation, and the straight path from the incorrect path.

The *'Ameer al-Mumineen in Hadeeth'* Muhammad ibn Ismaa'eel al-Bukhari stated in *Kitab Istataabah al-Murtadeen* from his Saheeh:

Chapter concerning the killing of the *Khawaarij* and the atheists after the establishment of the proof upon them, His statement, the Most High:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

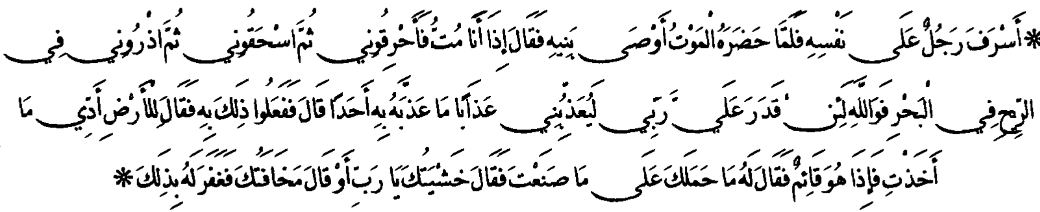
Allah will never lead a people astray after He has guided them, until He makes clear to them that which they should avoid. Verily Allah is the All-Knower of every matter
[Surah al-Tawbah : Ayah 115].

Al-'Aynee said: He directed (al-Bukhari) by means of this noble Verse to [the precept] that the fighting of the *Khawaarij* and atheists is not permissible except after the establishment of the proof upon them, and the clarification of the invalidity of their proofs. The evidence to justify this principle is contained in the Verse mentioned. For it is indicative of the principle that Allah does not exact retribution until He clarifies for His servants, that which has arrived [in the form of a command] and that which they are to avoid [in the form of a prohibition], see (*'Umdah al-Qaaree*, p.369/19).

Shaykh al-Islaam Ibn Taymiyyah (may Allah have mercy upon him) mentioned:

***Al-Takfeer* is from the 'threat'** (i.e. not definitive in consequence):
Indeed, [even] if an individual uttered a statement belying that which the Messenger (صلى الله عليه وسلم) stated. For perhaps he is an individual who has recently embraced Islaam, or [has been] raised in a distant desert (faraway land), this category is not to be charged with unbelief by reason of rejectionism, [for that which he rejected], until the establishment of the proof. Perhaps the individual is one who is not conversant with the texts, or he has heard them but they have not become firm upon him. Or it has been contradicted by another matter necessitating explanation, despite his error.

I often mention the tradition present in the two authentic collections concerning the man:


أسرف رجل على نفسه فلما حضره الموت أوصى بنيه فقال إذا أنا مت فأحرقوني ثم اسحقوني ثم اذروني في الريح في البحر فوالله لئن قدر علي ربي ليعذبني عذابا ما عذبه به أحدا قال ففعلوا ذلك به فقال للأرض أدي ما أخذت فإذا هو قائم فقال له ما حملك على ما صنعت فقال خشيتك يا رب أو قال مخافتك فغفر له بذلك

A man exceeded all boundaries [in transgression]. When death approached him he counselled his sons and said: When I die burn me then render me into powder, then disperse me in the wind upon the sea. By Allah, if my Lord has power over me (to

resurrect me), He will certainly punish me in a manner He has punished no other [individual].
He (صلى الله عليه وسلم) said: They [therefore] performed that [which was requested].
Allah shall say to the earth (on the Day of Judgement): Release that which you took. When the man is standing, Allah shall say: What impelled you to do as you did. He shall say: Fear from You O my Lord. Hence, Allah shall forgive him.

This individual carried a doubt concerning the power of Allah, and his restoration upon dispersion, no rather he believed that he would not return. This [belief] is deemed *Kufr* unanimously amongst the Muslims, however this person was ignorant and not aware of that. This individual was a Believer who feared that Allah would chastise him, by virtue of this [extreme level of fear] Allah forgave him.
Textual interpretation performed by the *People of Ijtihaad* (legal reasoning), desirous of adhering to the Messenger (صلى الله عليه وسلم) are more deserving recipients of His Forgiveness [from error], see (Ibn Taymiyyah, *Majmoo' al-Fataawa*, p.231/3).

It is not [correct] for an individual to charge another Muslim with disbelief despite the commission of a mistake or error, until the proof has been established upon him and the destination has been made clear.
For the one whose Islaam is established with certainty, ought not to be eliminated by [mere] doubt, rather it shall be removed not until after the establishment of proof and the removal of confusion, see (Ibn Taymiyyah, *Majmoo' al-Fatawaa*, p.465-466/12).

Ibn Qudaamah stated: If [the individual] is from amongst those who are not conversant with the obligatory [matters of the religion], for [perhaps] he has recently embraced Islaam and has been raised not amidst an Islamic environment. Or [he has lived] in a distant desert (faraway land) away from the major cities and the People of Knowledge: [This individual] is not to be sentenced [by reason] of his unbelief, for this matter is known. [Furthermore] the proofs must be presented to him concerning the obligations upon him (e.g. the prayer). If the individual rejects [the matter] after that, he has disbelieved.
If the individual is a rejectionist and has grown up in the major cities amongst the People of Knowledge, he is deemed to have disbelieved by reason of his rejection. This is the ruling concerning all the fundamentals of Islaam, e.g. the almsgiving, the fast and the pilgrimage. For the fundamentals of Islaam and their [relative] proofs of obligation cannot possibly be concealed. [Indeed] the Book and the *Sunnah* are laden with their [relative] proofs, and the majority have convened upon them. Hence, no individual can reject these save the one opposed to Islaam.

In addition, the one who believes in the permissibility of a matter which has by consensus been declared unlawful, it's ruling evident and apparent amongst the Muslims, there being no doubt concerning the texts mentioning it, e.g. the flesh of swine, or fornication etc. There is no variance [in opinion] that this individual has disbelieved, in reference to that which we have mentioned concerning the one who abandons the prayer.

If an individual deems the killing of the innocent and the seizure of their wealth as permissible, without the [excuse] of doubt or interpretation, he has disbelieved.
If however, the individual performed the action by virtue of interpretation (*Ta'weel*), his condition is analogous to the *Khawaarij*. For it has been mentioned that the majority of Jurists did not sentence them with unbelief, (despite their legalisation of the blood and wealth of the

Muslims) for they performed those actions in an attempt to draw closer to Allah. Similarly Ibn Muljam was not charged with unbelief despite his action of killing the best of creation (the Companions of the Messenger (صلى الله عليه وسلم)) in his time.

It has been narrated that Qudaamah ibn Mazh'oon drank wine deeming it to be permissible. 'Umar (may Allah be pleased with him) implemented the punishment upon him, but did not charge him with unbelief. Similarly Abu Jundul ibn Suhail and a group associated with him consumed wine in Shaam declaring it to be lawful, deriving a ruling from His statement, the Exalted, the Majestic:

﴿ ليس على الذين آمنوا وعملوا الصالحات جناح فيما طعموا ﴾

There is no sin upon those who believe and perform righteous deeds, for that which they consumed
[Surah al-Mai'dah : Ayah 93].

These individuals were not charged with disbelief, rather they became aware of it's impermissiblity and followed [the ruling]. Hence, the punishment was executed upon them.
Accordingly, this individual and his example are excluded from the judgement [of unbelief]. Similarly every uneducated individual ignorant of a certain matter, could possibly by reason of his ignorance be excluded from the judgement until he is aware of that matter, and the doubt is removed. It is deemed permissible to charge the individual with unbelief after that. [Denoting: the establishment of the proof], see (Ibn Qudaamah, *al-Mughnee*, p.85-86/10).

It is mentioned in a different place: Whosoever rejects an obligation (i.e. the *Zakat*) by reason of ignorance, for [perhaps] he was amongst those who were not aware of it. Either because [this individual] had recently embraced Islaam or because he was raised in a remote district away from the cities (who were conversant of it's legality):
This individual is not to be charged with unbelief because he is [included amongst those who are] excused, see (*al-Mughnee* 435/2).

From amongst the authentic proofs of the *Sunnah* which have been transmitted from the Messenger of Allah (صلى الله عليه وسلم) in more than one manner:

* أربعة يوم القيامة رجل أصم لا يسمع شيئا ورجل أحمق ورجل هرم ورجل مات في فترة فأما الأصم فيقول رب لقد جاء الإسلام وما أسمع شيئا وأما الأحمق فيقول رب لقد جاء الإسلام والصبيان يحذفوني بالبعر وأما الهرم فيقول ربي لقد جاء الإسلام وما أعقل شيئا وأما الذي مات في الفترة فيقول رب ما أتاني لك رسول فيأخذ مواثيقهم ليطيعنه فيرسل إليهم أن ادخلوا النار قال فوالذي نفس محمد بيده لو دخلوها لكانت عليهم بردا وسلاما *

Four [individuals shall come] on the Day of Judgement. A deaf man who could not hear anything at all, a man who was a simpleton, a man advanced in years, and a man who died in infancy.
As for the deaf man, he shall say: My Lord, indeed Islaam came [but] I could not hear anything.

As for the simpleton, he shall say: My Lord, indeed Islaam came [but] the boys would cast dung upon me.
As for the one advanced in years, he shall say: My Lord, indeed Islaam came [but] I could not comprehend anything.
As for the one who died in infancy, he shall say: My Lord, no Messenger [appointed by] You came to me.
Allah shall then take covenants from them, [pledging] their obedience to Him. He shall then send amongst them a Messenger [commanding] them to enter the Fire.
The Prophet (صلى الله عليه وسلم) said: By Him in whose hand is the soul of Muhammad, if they enter the Fire it shall [be made] cool and safe for them.

This tradition has been authenticated by Shaykh Al-Albaanee, see (*Al-Silsilah*, 2468, 1434).

Abu Hurayrah (may Allah be pleased with him) said: Read if you desire:



We do not punish save after We have sent a Messenger
[Surah al-Isra'a : Ayah 15].

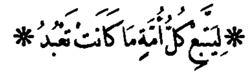
This tradition contains a manifest proof that the Lord, Blessed is His Name, does not exact retribution upon His servants and does not punish them, save after the arrival of the Vocation, and the establishment of the proof.

Indeed this tradition contains an exception to the principle that the Hereafter is a place of reckoning and apportionment, not a place of deeds or tribulation. Hence, how can those mentioned in the tradition be burdened with admittance into the Fire?

Shaykh al-Islaam responded: Indeed the burden is terminated upon entrance into the place of apportionment, either Paradise or Hell.
[Never-the-less] they will be examined and be put to trial [during their residence] in the grave, for it will be said to each individual:

Who is your Lord? What is your Religion? Who is your Prophet?

Similarly, on the 'Planes of *Qiyaamah*,' it shall be said:



Each nation ought to follow that which it used to worship.

Collected: Muslim (269), *Kitab al-Imaan*.

These matters indicate that the trial shall be terminated upon admittance to the abode of apportionment. Before this however, there shall be an examination and trial, see (Ibn Taymiyyah, *Majmoo' al-Fataawa*, p.309-310/17).
Al-Haafidh Ibn Katheer and Ibn Hajar responded to the question in a similar manner, in addition to others.

From amongst the most extensive proofs, and conclusive evidences upon which we shall pass, it being the truth without any variance:
That which has been established from the Mother of the Believers 'Ayesha (may Allah be pleased with her):

بعث أبا جهم بن حذيفة مصدقا فلاجه رجل في صدقته فضربه أبو جهم فشجه فأتوا النبي صلى الله عليه وسلم فقالوا القود يا رسول الله فقال النبي صلى الله عليه وسلم لكم كذا وكذا فلم يرضوا قال فلكم كذا وكذا فلم يرضوا قال فلكم كذا وكذا فرضوا فقال النبي صلى الله عليه وسلم إني خاطب على الناس ومخبرهم برضاكم قالوا نعم فخطب النبي صلى الله عليه وسلم فقال إن هؤلاء الليثيين أتوني يريدون القود فعرضت عليهم كذا وكذا فرضوا رضيتم قالوا لا فهم المهاجرون بهم فأمر النبي صلى الله عليه وسلم أن يكفوا فكفوا ثم دعاهم فزادهم وقال أرضيتم قالوا نعم قال فإني خاطب على الناس ومخبرهم برضاكم قالوا نعم فخطب النبي صلى الله عليه وسلم ثم قال أرضيتم قالوا نعم

The Prophet (صلى الله عليه وسلم) despatched Abu Jahm ibn Hudhayfah [to a particular tribe] in order to collect [their] *Zakat*. A man disputed with him concerning the amount due. Abu Jahm [therefore] struck the man and fractured his skull.
Hence, they came to the Prophet (صلى الله عليه وسلم) and said: *Al-Qawada* (compensation) O Messenger of Allah.
The Prophet (صلى الله عليه وسلم) said: For you, such and such [an amount]. They were not content.
He said: For you such and such [an amount] (i.e. an increased amount). They were not content.
He said: For you such and such [an amount] (i.e. a further increase). They were content.
Accordingly, the Prophet (صلى الله عليه وسلم) said: I shall address the people and inform them of your contentment. They said: Yes.
Hence, the Prophet (صلى الله عليه وسلم) addressed [the people] and said: Indeed the *Laythee'een* came to me requesting compensation, I [therefore] conferred upon them such and such [an amount], and they were satisfied. Are you content (i.e. the *Laythee'een*)? They said: No. [As a consequence] the *Muhaajireen* were about to set upon them, [but] the Prophet (صلى الله عليه وسلم) commanded them to refrain from [attacking them], so they desisted.
He thereafter summoned them and increased the amount, and then asked: Are you content? They said: Yes. Hence, he said: I shall address the people and inform them of your satisfaction. They said: Yes. Accordingly, the Prophet (صلى الله عليه وسلم) addressed the people and said: Are you content? They said: Yes.

Abu Muhammad ibn Hazm said: This narration [establishes] an excuse for the one who is ignorant. For he does not leave Islaam for an [offence], if committed by a Scholar who had the proof established upon him, he would certainly be deemed an unbeliever.
For those *Laythee'een* belied the Prophet (صلى الله عليه وسلم), and their denial is [deemed] absolute *Kufr* without variance. Never-the-less they were, by virtue of their ignorance and nomadic origin, excused due to their lack of knowledge. As a consequence they were not charged with unbelief.

It is known therefore that the unbelievers plot and plan to cast doubt upon the Muslims.

The traditions pertaining to this matter are numerous.

For example: The prostration of Mua'adh to the Prophet (صلى الله عليه وسلم) when he returned from Shaam.
The tradition concerning the request of the Companions that they should have a *Dhaat Anwaat*, occupying themselves with it and seeking blessings from it, in a similar fashion to the Polytheists. In addition there are other traditions synonymous in meaning.

The Prophet (صلى الله عليه وسلم) did not however charge Mua'adh with unbelief, nor did he do so to the *Laythee'een*, nor to those who sought a *'Dhaat al-Anwaat.'* These traditions are indicative of the principle that the uneducated are excused by reason of their ignorance, until the establishment of the proof.
For they (the Companions) were from amongst the generation of the Prophet (صلى الله عليه وسلم), and they were the best of the people. So what therefore [is the condition] of those other than them, with the prevalence of ignorance, and after the age of Prophetic influence?

Al-Shawkaanee mentioned, concerning the prostration of Mua'adh to the Prophet (صلى الله عليه وسلم):
This is an evidence that the one who prostrates to other than Allah due to ignorance is not charged with unbelief, see (*Nayl al-Awtaar*, p. 363/6).

Ibn Hazm stated: In relation to the one who said:
Indeed Allah - the Exalted, the Majestic - He is so-and-so, specifying a particular individual, or that Allah the Most High has occupied a body from the bodies of His creation, or that there is a Prophet other than 'Eesa ibn Maryam:
There is no difference of opinion that these individuals shall be charged with unbelief, by virtue of the correctness in the establishment of the proof for each of these [statements of disbelief], upon every individual [due to the divinely revealed Books]. If it is possible that an individual is present who is unaware of these matters, (for they have not reached him at all), he is not to be considered amongst those who warrant the charge of unbelief, until [after] the establishment of the proof upon him.

The authoritative statement is the pronouncement of Shaykh al-Islaam:
The utterance is unbelief, e.g. the denial of the obligation of the prayer, the *Zakat*, the fast, and the pilgrimage. The legalisation of fornication, alcohol, gambling, and marriage to those deemed unmarriageable (*Muhrim*). The one who acsribes to these matters is perhaps [resident] wherein the address [of the impermissibility of these matters] has not reached.

For example: The one who has recently embraced Islaam, or the one who was raised in a distant land wherein the laws of Islaam were not known. This individual is not to be charged with unbelief by reason of his rejection of that which was revealed upon the Messenger (صلى الله عليه وسلم), if he was ignorant of that which was revealed upon the Messenger (صلى الله عليه وسلم).

Consult: Khalid ibn 'Ali ibn Muhammad al-'Anbaree, *Al-Hukum Bigayree Maa Anzal Allah w Usool al-Takfeer fee Daw al-Kitab w al-Sunnah w Aqwaal Salaf al-Ummah*, p. 19-29.

Their leaders declare in open: Do not attempt to cause the Muslim to abandon his religion and embrace Christianity. However, sufficient for you is the placement of doubt and scepticism in his religion. If you caused him to entertain doubt in his religion, then it will become one which is polluted and deficient, and this is sufficient.

[O Believers] - Banish doubt and uncertainty from this religion. For this [*Deen*] has been ennobled and honoured with prestige, ascendancy, and sufficiency.

In relation to their attempts to invite you to embrace the religion of the Christians, which is founded upon falsehood and stupidity: That is inconceivable.
For the Christians are perverted and upon misguidance. This has been affirmed in the tradition of the Messenger (صلى الله عليه وسلم).[13]
The religion of *Al-Maseeh* was a correct religion, a true *Deen* at the time of it's revelation, prior to it's abrogation by the Vocation of the Prophet (صلى الله عليه وسلم).

The Second Condition:

The individual is in possession of religion.
[A level of religious awareness] that causes him to be vigilant, and protects him from temptation and desire. For a man devoid of religion who travelled to a land of disbelief would become submersed therein. He would discover the quintessence, the purest and most perfect manifestation of the *Dunya*. Alcohol, fornication, homosexuality and other evils [being available in abundance].

The Third Condition:

The existence of a need compelling the individual to travel to this land.

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[13] Collected: al-Tirmidhi (2953, 2954) with the text:

* فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضُلَّالٌ *

The Jews have the Wrath [of Allah] upon them and the Christians are upon misguidance.

Collected: Ahmad (378/4) with the text:

* إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَالضَّالِّينَ النَّصَارَى *

Indeed the Wrath [of Allah] is upon the Jews and the deviants are the Christians.

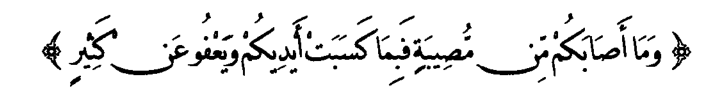
For example: The individual is suffering from a particular medical condition. In order to obtain a remedy he is obligated to journey to the lands of atheism.
Or there is a need for a certain type of knowledge, specific to him, which is unavailable in an Islamic land. Thus he undertakes the journey in order to acquire that type of knowledge.
Or a matter pertinent to the business of an individual. He therefore travels to this land, conducts his business and thereafter returns.

It is important to note that the validity of these journeys is dependant upon the existence of a need.

Hence, I ascribe to the opinion that those who undertake these journeys for the purpose of mere tourism:
They are transgressors, and every *qirsh*[14] they spend upon this journey is forbidden for them. This is a squandrance of their wealth for which they will be held accountable on the Day of Judgement. A day wherein they shall find neither the convenience of space, nor the comfort of relaxation. A day wherein they shall find not save their deeds.

These are the people who squandered their time, caused their wealth to perish, and corrupted their character. Perhaps in doing so they were accompanied by their families. I am astonished by these people who journey to the lands of the unbelievers. Wherein the voice of the *Muadhin*[15] is not heard, nor the remembrance of Allah. Rather, audible are the horns of the Jews and the bells of the Christians. They continue to remain in these lands with their families, their sons, and their daughters, and then evil takes place.
We beseech Allah for good health and security.

This is from amongst the trials and tribulations which Allah has permitted to afflict us, the calamity and catastrophe that has descended upon us. For we are now living amidst it's presence as a direct consequence of our sin and transgression. As Allah has stated:



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[14] [TN] - Literally: Piaster, the smallest available denomination of any one currency.

[15] [TN] - The announcer of the hour of prayer.

Whatever misfortune befalls you, it is because of what your hands have earned, and He is Oft-Forgiving
[Surah al-Shura : Ayah 30].

We have become heedless and negligent in our countries, believing that Allah is unaware of what we do. As though He is devoid of knowledge. As though He is indifferent to the wrongdoer until He seizes him and he is never released.[16]

These torturous and agonising conditions have created difficulty and hardship for the people, however their hearts have become hardened, and refuge is sought in Allah. Indeed He stated, Glory be to Him:

﴿ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴾

We seized them with a punishment, but they humbled not themselves to their Lord, nor did they invoke (Allah), submitting to Him
[Surah al-Mu'minoon : Ayah 76].

They were afflicted with a torment that descended upon them, and yet they neglected to submit themselves to Him, heedless in turning towards Him in supplication. They feared neither His rage nor His anger, for their hearts had become hardened. We beseech Allah for good health. The hearts of the people have perished, these incidents have become a matter of norm, comparable to the passing of cold water over one's heart.[17]

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[16] [TN] - Founded upon the tradition of the Prophet (صلى الله عليه وسلم):

* إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ قَالَ ثُمَّ قَرَأَ (وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ) *

Indeed Allah is indifferent to the oppressor, until He Seizes him, [then] He never releases him.
Thereafter he (صلى الله عليه وسلم) recited: Such is the Seizure of your Lord when He Seizes the [population of] towns while they are transgressing. Verily His Seizure is painful and severe
[Surah Hud : Ayah 102]

Collected: al-Bukhari (4318), *Kitab Tafseer al-Qur'an.*

[17] [TN] - The slave is not afflicted with a punishment greater in severity than the hardening of the heart and being distant from Allah. For the Fire was created to melt the hardened heart. The

most distant heart from Allah is the heart which is hardened. If the heart becomes hardened, the eye becomes dry.

If four matters are exceeded in quantity, beyond what is necessary, the heart shall become hardened:
Food, sleep, speech and sexual intercourse. A body afflicted by disease does not derive nourishment from food or water, similarly a heart diseased by desire does not benefit from admonishment and exhortation.
Whosoever desires to purify his heart, then let him prefer Allah to his desires.

The heart which is clinging to it's desires is veiled from Allah, commensurate to the degree that it is attached to them. The hearts are the Vessels of Allah upon His earth, hence the most beloved of them to Him, are the ones most compassionate, pure and resistant to deviation.

They (the transgressors) preoccupied their hearts [in the pursuance] of the *Dunya*, would that they had preoccupied them with Allah and the Hereafter, then surely they would have reflected upon the intended meaning of His poignant Words and Verses. Their hearts would have returned to their masters with a wisdom, marvellously curious and [in possession] of the rarest of precious gems.

If the heart is nourished with remembrance, it's thirst quenched with contemplation and cleansed from corruption, it shall witness remarkable and wondrous matters, inspiring wisdom.

Not every individual who is endowed with knowledge and wisdom, and assumes it's character is from amongst it's people. Rather the People of Knowledge and Wisdom are those who infused life into their hearts by slaying their desires. As for the one who slayed his heart and vitalised his desires, then knowledge and wisdom is naked upon his tongue.

The destruction of the heart occurs by security [in this *Dunya*] and negligence, it's fortification occurs by fear and remembrance. If the heart renounces the pleasures of the *Dunya*, it settles upon the [pursuance] of the pleasures of the Hereafter, and amongst those who call towards it.
Should the heart become content with the pleasures of the *Dunya*, those pleasures [of the Hereafter] cease [to continue].

Yearning for Allah and His meeting is like the gentle breeze blowing upon the heart, extinguishing the blaze of the *Dunya*. Whosoever caused his heart to settle with his Lord shall be in a state, calm and tranquil, and whosoever sent it amongst the people shall be disturbed and excessively perturbed.
For the love of Allah shall not enter a heart which contains the love of this world, except as a camel which passes through the eye of a needle.

Hence, the most beloved servant before Allah is the one whom He places in His servitude, whom He selects for His love, whom He causes to purify his worship for Him, dedicates his objectives for Him, his tongue for His remembrance, and his limbs for His service.

The heart becomes sick, as the body becomes sick, and it's remedy is *al-Tawbah* and protection [from transgression].
It becomes rusty as a mirror becomes rusty, and it's clarity is obtained by remembrance.
It becomes naked as the body becomes naked, and it's beautification is *al-Taqwa*.

Refuge in Allah is sought from the death of the hearts and their hardening. For if the people had awareness, understanding and life in their hearts, they would not have arrived at these tragic circumstances. This predicament which is considered to be a war, destructive and deadly. A war wherein nerve gas, armies and other armaments are being employed. Yet not a single individual can be found moving or stationery except by the Will of Allah.

From amongst the people, there are those in these times of turmoil who have departed with their families, parading and promenading in the lands of the infidels, in the places of disobedience and debauchery, and in the communities of buffoonery and impudence. Refuge is sought in Allah.

I reiterate this point: Emigration from the lands of the unbelievers, wherein you are prevented from establishing your religion is obligatory.

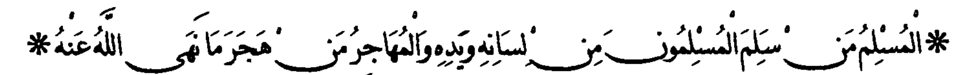
Journeying to the lands of atheism for the purpose of *Da'wah* is permissible if the individual treads upon the platform of influence. [This journey is deemed] permissible because it is performed for the greater good, for there are many in the lands of the unbelievers who are woefully ignorant about Islaam. They have no knowledge concerning it, rather they have been misguided. It is said to them that Islaam is a religion of savagery and barbarism, composed of rabble. Particularly if those who are resident in the West learn of the incidents perpetrated at the hands [of the Muslims]. They mention that those people are Muslims and then ask: Where is Islaam?

This *is* barbarism, so they flee from Islam as a direct consequence of the Muslims and their actions.
We implore Allah that He guides us all.

The Second Category: The Avoidance of a Deed.

This category involves the abandonment of all that Allah has prohibited concerning wrongdoing, transgression, and debauchery. As the Prophet (صلى الله عليه وسلم) mentioned:

It becomes hungry and thirsty as the body becomes hungry, and it's food and drink is knowledge, love, dependence, repentance and servitude.
Consult: (Ibn Qayyim al-Jawziyyah, *Al-Fawaaid*, p.111-112).



The Muslim is the one who the Muslims are safe from - his tongue and his hand - the *Muhaajir* is the one who abandons that which Allah has declared unlawful.[18]

So abandon therefore, all that Allah has declared unlawful, whether it be connected to the Rights of Allah, or connected to the rights of individuals. Abandon abuse, profanity, unlawful killing, deception, consuming wealth unjustly, disobedience to one's parents, and severing the ties of kinship. All matters decreed as unlawful by Allah, distance yourselves from them. Irrespective of whether or not your soul invites you to these actions, and encourages you to partake. Remember that Allah has declared them forbidden, so abandon and distance yourselves from them.

The Third Category: The Desertion of the Doer.

In certain circumstances, the abandonment of the doer is deemed necessary. The People of Knowledge have presented the example of an individual who openly commits wrongdoing, [an action] which he is indifferent towards. Abandonment is prescribed for this individual, if in doing so there is a benefit to be gained and a greater good.

The greater good and benefit is deemed to occur: If during the period of abandonment the individual recognises his transgression and resolves to avoid it.

An example to illustrate: An individual notorious for deception and fraudulent activity in the transaction of buying and selling. The people decide therefore to abandon him. As a consequence, the wrongdoer seeks repentance for his misdemeanours and regrets those [misdeeds] which he has committed [previously].

A second individual: Involved in usurious practices. The people therefore choose to abandon him, they do not convey the Islamic greeting upon him and they refrain from conversing with him. Upon recognition of this the individual experiences feelings of discomfiture and regret, and decides therefore to return to the correct way.

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[18] Collected: al-Bukhari (6484), *Kitab al-Raqaaiq*; al-Muslim (41), *Kitab al-Imaan.*

If the act of abandonment does not yield any benefit or advantage it is impermissible to abandon that person. This is based upon the premise that the individual concerned is committing an act of disobedience and not one of unbelief.[19] For the unbeliever is declared an apostate and he is to be abandoned

[19] [TN] - Consult footnote 12.

(A) Have knowledge that *Kufr* (unbelief) is of two types:

1. *Kufr 'Amal* (unbelief in action) [كُفْرُ عَمَلٍ]

A minor form of *Kufr*, the commission of which does not result in the expulsion from the religion.

2. *Kufr Juhood w 'Itiqaad* (unbelief by rejection and belief) [كُفْرُ جُحُودٍ وَاعْتِقَادٍ]

A major form of *Kufr*, the commission of which does result in the expulsion from the religion.

Furthermore - *Kufr* perpetrated in *'Amal* (action) is categorised in accordance to that which negates *Imaan* (faith) and that which does not.
Hence, the act of prostrating to an idol, scorning and ridiculing the Qur'an, killing the Prophet(s) and abusing him are all actions which negate one's *Imaan.*
In relation to ruling by other than that which Allah has revealed and abandoning the prayer: These are deemed absolute *Kufr* in action [only].

Never-the-less this general principle contains a certain consideration: Perhaps the action may be deemed *Kufr 'Itiqadeeyah* (belief). This may occur if a connection exists between the action of *Kufr* and the presence of a corrupt *'Aqeedah* (Creed).
For example: The individual who ridicules the prayer and those who offer the prayer, and his preference to be killed rather than pray if the ruler invites him to the prayer.

***Kufr Juhood w 'Itiqaad* (unbelief by rejection and belief):**
An individual disbelieves in that which he knows is from the Messenger (صلى الله عليه وسلم), inspired by Allah the Most High.
[Including] the act of rejecting the Names of the Lord, His Attributes, His Actions and His Rulings, which form the fundamental essence of His Oneness (*Tawheed*). [In addition] a rejection of His worship alone, without an associate, see (*Usool w Dhawaabit fee al-Takfeer*, Shaykh 'Abd al-Lateef ibn 'AbdurRahman ibn Hasan Aala al-Shaykh, p.36).

Hence, *Kufr* is deemed an attribute of the one who rejects any matter from amongst those that Allah the Most High has commanded faith upon, after the establishment of the proof, and the arrival of the truth [to the individual concerned], see (Ibn Taymiyyah, *Majmoo al-Fataawa*, (18-19/4).

Al-'Allamah al-Qur'anee Muhammad al-Ameen al-Shanqeetee (may Allah have mercy upon him) mentioned:

***Al-Kufr*:** Either it is [deemed] *Kufr Doona* (inferior to) *Kufr*, or perhaps it has been performed because [that action] has been considered lawful. Or the intention has been to reject the rulings of Allah, refuting them with knowledge of them.

In relation to the one who rules by other than that which Allah has revealed: [Perhaps] he is aware that he is committing a sin and an evil action. Indeed his desires have impelled him to do this, he is from amongst the disobedient Muslims, see (*Adhwaa al-Bayan*, 104/2).

[He continued (may Allah have mercy upon him)] [Hence], the one who does not rule by that which Allah has revealed, believing that he is perpetrating a sin, and an evil action: His *Kufr*, injustice, and transgression is not one which shall exclude him from the religion.

Shaykh al-Islaam (may Allah have mercy upon him) mentioned:

The People of Hadeeth, the Jurists from amongst the *Malakeeyah, Shaafi'eeyah, Hanbaleeyah,* the general *Soofeeyah*, groups from the People of *Kalaam* (Creed), from amongst those who adhere to the *Sunnah* and those who do not adhere to the *Sunnah*, associated to the *Mu'tazilah, Khawaarij* etc.:
Are all in agreement that the one who does not believe [in a certain matter] after the establishment of the proof [by means of the] Revelation, is an unbeliever, see (*Majmoo al-Fatawaa*, 86-87/20).

(B) Al-Imam Al-Tahaawee mentioned:

ولا نكفر أحداً من أهل القبلة بذنب ما لم يستحله ولا نقول لا يضر مع الإيمان ذنب لمن عمله

**We do not charge any individual from [amongst] the 'People of the *Qiblah*' with unbelief [due to the commission of] a sin, which he has not [deemed] to be lawful.
We do not say that a sin shall not harm the *Imaan* of the one who committed it.**

Never-the-less certain matters of confusion remain, mentioned from the words of Al-Shaykh Al-Tahaawee (may Allah have mercy upon him):

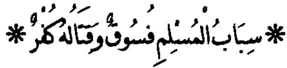
The Legislator has indeed designated [the commission] of certain sins to be *Kufr*.

Allah stated:

﴿ ومن لم يحكم بما أنزل الله فأولئك هم الكافرون ﴾

Whosoever does not rule by that which Allah has revealed, such are the unbelievers
[Surah al-Mai'dah : Ayah 44].

The Prophet (صلى الله عليه وسلم) said:



Abusing a Muslim is sinful, fighting [against] him is unbelief.

Collected: al-Bukhari (46), *Kitab al-Imaan*.

He stated (صلى الله عليه وسلم):

لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Do not return - after me - to [a state of] unbelief, striking the necks of one another.

Collected: al-Bukhari (118), *Kitab al-'Ilm.*

He stated (صلى الله عليه وسلم):

إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

If an individual charges his brother with unbelief, indeed it returns to one of them.

Collected: al-Bukhari (5638), *Kitab al-Adab.*

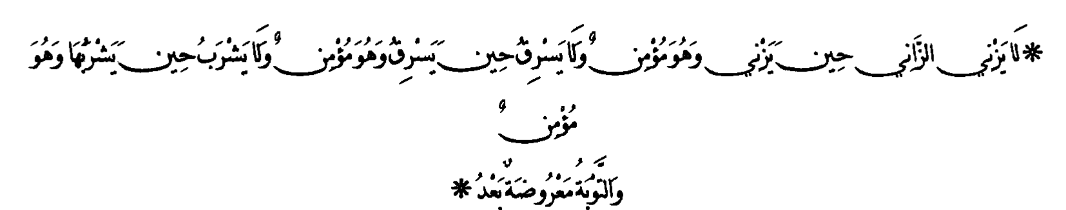
He said (صلى الله عليه وسلم):

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا اؤْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ

Whosoever assumes the [following] four [characteristics] shall be [deemed] a pure hypocrite, and whosoever assumes one of the following four characteristics will have one attribute of hypocrisy until he abandons it:
1. Whenever he is entrusted, he betrays [that trust].
2. Whenever he speaks, he utters a lie.
3. Whenever he makes a covenant, he acts treacherously.
4. Whenever he quarrels, he [behaves in an] evil and insulting manner.

Collected: al-Bukhari, *Kitab al-Imaan.*

He said (صلى الله عليه وسلم):



The fornicator is not a Believer when he commits fornication, a [thief] is not a Believer when he steals, the [one who consumes alcohol] is not a Believer when he drinks, and repentance is offered after that.

Collected: al-Bukhari (6312), *Kitab al-Hudood.*

He said (صلى الله عليه وسلم):

بين الرجل وبين الشرك والكفر ترك الصلاة

[The distinction] between a man (Muslim) and between *Shirk* and *Kufr* is the abandonment of the prayer.

Collected: al-Muslim (116), *Kitab al-Imaan.*

He said (صلى الله عليه وسلم):

اثنتان في الناس هما بهم كفر الطعن في النسب والنياحة على الميت

Two characteristics amongst the people are [considered] unbelief. To call into question an [individual's] parentage, and wailing upon the dead.

Collected: al-Muslim (100), *Kitab al-Imaan.*

He said (صلى الله عليه وسلم):

من حلف بغير الله فقد كفر

Whosoever takes an oath other than by [the name of] Allah, has indeed disbelieved.

Collected: Ahmad and Haakim, (*al-Irwa'a* (2561)), declared *Saheeh.*

He said (صلى الله عليه وسلم):

من أتى كاهنا أو أتى امرأة في دبرها فقد كفر بما أنزل على محمد

Whosoever visited a soothsayer, or approached his wife in the rear [orifice], has disbelieved in that which was revealed upon Muhammad.

Hadeeth Saheeh: Consult *Adaab al-Zufaaf,* Shaykh Al-Albanee.

The Response:

Ahl al-Sunnah are in absolute agreement [without variance], that the one who perpetrated a major sin (*Kabeerah*) is not to be charged with the [category] of *Kufr* which would result in his complete expulsion from the *Millah* (the religion), as the *Khawaarij* allege.

If [however] the [individual] committed [that category] of unbelief which resulted in his expulsion from the *Millah,* he would indeed be [deemed] an apostate, who is to be killed upon

upon every instance, regardless of whether the abandonment contains benefit or not. Never-the-less, the one whose transgression is other than disbelief cannot be abandoned for a period in excess of three days.
For the Messenger (صلى الله عليه وسلم) stated:

لا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلامِ

It is impermissible for a Believer to abandon his brother in excess of three [days]. They meet and one turns away, then the other turns away, the best of them is the one who starts with *al-Salaam*.[20]

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every circumstance. [Furthermore] the pardon of the one entrusted with the task of fixing the mode of penalty would not be accepted.

A response to the statement: The punishment (*Hadd*) ought not to be applied for fornication, theft, and the consumption of alcohol.
The invalidity and depravity of this statement is known, for it is amongst those matters from the religion of Islaam, where [cognisance] is deemed obligatory.

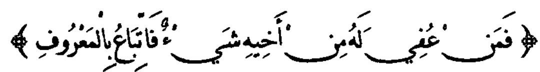
Ahl al-Sunnah are in agreement that this [individual] does not exit from *Imaan* and Islaam. [In addition] he does not enter into *Kufr* (unbelief). He does not warrant eternal damnation [in the company] of the unbelievers, as the *Mu'tazila* declare. Indeed their statement is false too.

Verily, Allah included the perpetrator of the major sin to be amongst the Believers. For He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ﴾

O you who believe, *al-Qisaas* (the Law of Equality in Punishment) is prescribed for you in [the act] of murder
[Surah al-Baqarah : Ayah 178].

To His statement:



If any pardon is granted by the brother of the slain, then fulfil any reasonable demand
[Surah al-Baqarah : Ayah 178].

Accordingly, the killer was not excluded from the description: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾: **[O you who believe]**, rather the brother of the slain was entrusted with the task of fixing the mode of penalty (*al-Qisaas*).
The objective being: Brotherhood [in] religion, without doubt.

Allah the Most High declared:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

If two parties from amongst the Believers fight, make peace between them
[Surah al-Hujuraat : Ayah 9].

To His statement:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ﴾

The Believers are but a single brotherhood, so make peace and reconciliation between your two [contending] brothers
[Surah al-Hujuraat : Ayah 10].

The texts of the Book, the *Sunnah* and *al-Ijma'a* (consensus) indicate that the fornicator, the thief and the slanderer are not to be killed. Rather the punishment (*Hadd*) is to be implemented upon them. [The texts] indicate [therefore] that the perpetrator is not [deemed] to be an apostate.

It has been established from the Prophet (صلى الله عليه وسلم) that he said:

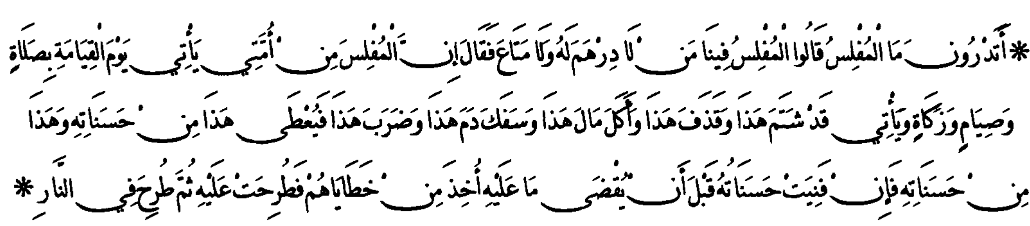
* مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ *

Whosoever has caused oppression to his brother [in respect of] his reputation or any other matter, ought to absolve himself from it on this day. Before there is neither a *deenar* nor a *dirham* (for compensation), rather if he is in possession of good deeds they shall be taken from him commensurate to his level of wrongdoing. If he has no good deeds, the sins of those who he oppressed shall be conferred upon him.

Collected: al-Bukhari (2269), *Kitab al-Mazhalim w al-Gasb.*

It is therefore established [by virtue of this tradition], that the oppressor *can* be in possession of good deeds, for the one oppressed [by him] shall take his rightful share from them.

Similarly it is also established from the Prophet (صلى الله عليه وسلم), that he stated:

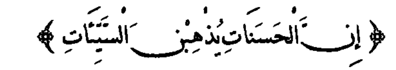

* أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ فَقَالَ إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ *

Do you know who the *Muflis* is? They said: The *Muflis* amongst us is the one who does not have any *dirham* (silver coins), nor property.

He said: Indeed the *Muflis* amongst my *Ummah* is the one who comes on the Day of Judgement with the prayer (it's performance), the fast (it's observance), and the *Zakat* (it's donation).
He comes and has indeed abused so and so, he has defamed so and so, he has consumed the wealth (unjustly) of so and so, he has shed the blood of so and so, and he has hurt so and so.
Hence, he (the one oppressed) will be given such and such from his good deeds, and such and such from his good deeds. If his deeds are exhausted before he has relieved himself of his obligations, he will be conferred with the bad deeds of those whom he oppressed. He shall thereafter be cast into the Fire.

Collected: al-Muslim (4678), *Kitab al-Birr w al-Silah.*

Verily, Allah the Most High declared:



Verily good deeds invalidate evil actions
[Surah al-Hud : Ayah 115].

This Verse indicates that an [individual] who is in a [particular] circumstance whereby he has caused oppression, [can by means of] performing righteous deeds erase his evil actions.

There [exists] a matter whose comprehension is imperative:

Ruling by other than that which Allah has revealed, can be deemed *Kufr* which results in expulsion from the religion.
[Or] It can be considered disobedience: Major or Minor.
[Or] It can be declared *Kufr*: Either *Majazzee* (figurative, not literal in meaning), or Minor *Kufr*.

[This status] is dependent upon the condition of the ruler (or the one placed in authority).

If [the ruler] believes that ruling by that which Allah has revealed is not obligatory, by his own volition (in the absence of duress) or he ridicules it, [in addition to] having certainty that it is the Rule of Allah: This is deemed the Great *Kufr*.

If [the ruler] believes it is obligatory to rule by that which Allah has revealed, and he has knowledge of this matter but decides to abandon it, [in addition] to his confession that he deserves to be punished (by reason of his abandonment):
This [individual] is disobedient, he is to be called an unbeliever who has committed *Kufr Majazzee*, or Minor *Kufr*, [hence he is not expelled from the *Millah*].

If [the ruler] is ignorant [of a particular matter] connected to the Law of Allah, despite his best efforts [to understand], [in addition to] placing all his mental ability in [an attempt] to comprehend the ruling, never-the-less he commits an error:
This [individual is deemed] mistaken. He shall obtain the reward for his *Ijtihaad*, and his mistakes shall be forgiven.

Consult: (Ibn Abee al-'Izz al-Hanafee, *Sharh al-Aqeedah al-Tahaaweeyah*, p.316-324).

Furthermore, it is known that the commission of an [act of] wrongdoing, other than acts of disbelief amongst *Ahl al-Sunnah w al-Jama'ah* does not cause an individual to leave the fold of *Imaan.*

Thus the point to consider: Does the act of abandonment benefit or not?

If there is an advantage in doing so, the individual is to be deserted. The evidence to justify this course of action is contained in the story concerning Ka'b ibn Maalik, Hilaal ibn Umayyah, and Muraarah ibn Rabee' (may Allah be pleased with them all).
These Companions are the ones who neglected to participate in the Battle of Tabook.[21] Hence the Prophet (صلى الله عليه وسلم) abandoned the three individuals and commanded the Muslims to do likewise. However, in their act of abandonment, the Muslims yielded a substantial benefit.

For the earth contracted upon the [three absentees] despite it's expanse, and their souls did too. As a consequence, the three Companions (may Allah be pleased with them) sought recourse to Allah. This action caused them to become certain that there was no sanctuary from Allah except with Him. They sought repentance towards Allah and He furnished them with His acquiescence.

[Accordingly], these are the three categories of *Al-Hijrah*:

1. *Al-Hijrah* - From a particular place (the migration of an individual).
2. *Al-Hijrah* - From an action (the avoidance of a deed).
3. *Al-Hijrah* - From an individual (to abandon the doer (of a deed)).

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[20] Collected: al-Bukhari (6077), *Kitab al-Adab,* (6237), *Kitab al-Ista'dhaan.* al-Muslim (2560), *Kitab al-Birr w al-Silah.*

[21] Collected: al-Bukhari (4418), *Kitab al-Magaazi'*; al-Muslim (2769), *Kitab al-Tawbah.* This tradition concerns Ka'b ibn Malik and his non participation in the Battle of Tabuk. Consult *Hadeeth Number 21*, page 239.

Hadeeth Number 2.

2 وعن أم المؤمنين أم عبد الله عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: «يغزو جيش الكعبة فإذا كانوا ببيداء من الأرض يخسف بأولهم وآخرهم». قالت: قلت يا رسول الله، كيف يخسف بأولهم وآخرهم وفيهم أسواقهم ومن ليس منهم؟ قال: «يخسف بأولهم وآخرهم، ثم يبعثون على نياتهم» متفق عليه: هذا لفظ البخاري.

It has been related by the Mother of the Believers, the Mother of 'Abdullah, 'Ayesha (may Allah be pleased with her), who said: The Messenger of Allah (صلى الله عليه وسلم) said:

An army shall conduct a military expedition against the *Ka'bah*. When they [arrive at] the land of *Bayda'a*, they shall be devoured [by the earth], from the first of them to the last of them.
'Ayesha (may Allah be pleased with her) said: O Messenger of Allah, how can it be that they shall be devoured, from the first of them to the last of them, when there shall be markets and those not from amongst them [with them].
He said: They shall be devoured, from the first of them to the last of them, thereafter they shall be resurrected upon their intentions.
Agreed upon. This is the text of al-Bukhari.[2]

The Explanation

His statement: **An army shall conduct a military expedition against the *Ka'bah*:**

The Noble *Ka'bah*, safeguarded and preserved by Allah, the One who has delivered it from every evil design.
The *Ka'bah* is the House of Allah, constructed by Ibraheem (عليه الصلاة وسلام) and his son Isma'eel (عليه الصلاة وسلام). They established the foundations of the House, declaring:

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[2] Collected: al-Bukhari (2117), *Kitab al-Buyu'*; al-Muslim (2884), *Kitab al-Fitan*.

﴿ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ﴾

Our Lord accept (this service) from us, Verily You are the All-Hearing and the All-Knowing

[Surah al-Baqarah : Ayah 127].

The [*Ka'bah*] is the House which Abrah desired to attack from Yemen. He therefore orchestrated a vast military expedition comprising of an immense army. He positioned a mammoth elephant at it's vanguard, intending to employ it as a means of demolishing the *Ka'bah*, the House of Allah.

As the army approached the *Ka'bah*, they arrived at a place named *al-Mugammas*, here the elephant balked and refused to continue. The army started to chide and rebuke the beast, in an attempt to persuade it to proceed towards the *Ka'bah*, however it refused to continue.

When the army returned towards Yemen, the elephant hastened and increased it's pace.

It was for this reason that the Messenger of Allah (صلى الله عليه وسلم) stated in the Expedition of Hudaybeeyah, (concerning his camel *al-Qaswa'a*, who balked without reason):

مَا خَلَأَتِ الْقَصْوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ

***al-Qaswa'a* did not balk and kneel down, and that is not from her character.**[1]

He uttered this statement in response to the Companions' observation:

خَلَأَتِ الْقَصْوَاءُ خَلَأَتِ الْقَصْوَاءُ

[*al-Qaswa'a*] balked and knelt down (without reason).[2]

The Prophet (صلى الله عليه وسلم) was defending the camel, for oppression is impermissible, even if the matter concerns animals.

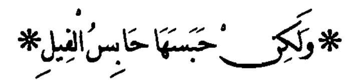
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[1] Collected: al-Bukhari (2731), *Kitab al-Shuroot.*

[2] Ibid.

His statement: ***al-Qaswa'a* did not balk and kneel down, and that is not from her character**: Denoting: Disposition.

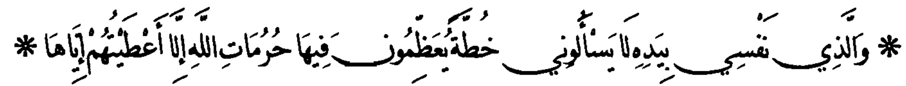
He (صلى الله عليه وسلم) continued to explain:



However He obstructed her, the Elephant's Impeder.[3]

The Elephant's Impeder: He is the Lord, Glory be to Him, the Most High.

The Messenger of Allah (صلى الله عليه وسلم) continued:



By Him in Whose Hand is my soul, they (the unbelievers from the *Quraysh*) ask me not concerning a plan, glorifying the Sacred Sanctuaries of Allah, except that I shall respond to them.[4]

It is important to note that the *Ka'bah* was attacked from the direction of Yemen by a colossal army, guided by a mammoth elephant, intending to decimate the *Ka'bah*.
When the army arrived at *al-Mugammas*, the elephant balked and refused to continue. The army rebuked and chided the beast, but to no avail. They therefore remained in that position, and were confined to that area.

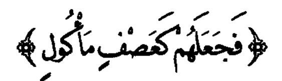
[Thereafter], Allah sent upon them birds: ﴿أَبَابِيلَ﴾ : ***(abaabeel)*.**

﴿أَبَابِيلَ﴾ : ***(abaabeel)*:** Numerous flocks of birds.

Each bird carried a stone which was grasped between it's legs. They cast those stones upon individual soldiers from amongst the army, until they were struck upon their heads and the stones were caused to exit through their posteriors:

3 Ibid.

4 Ibid.



Causing them [to become] like an empty field of stalks
[Surah al-Feel : Ayah 5].

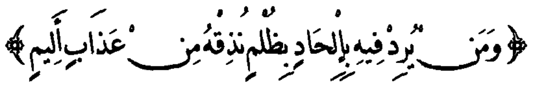
Analogous to grain devoured by cattle, struck hard into the earth.

Concerning this incident, Umayyah ibn al-Salat said:



The elephant was impeded in al-Mugammas until,
It crawled as though it was wounded

Accordingly, Allah the Exalted, the Most Glorious protected His House from the evil design of this tyrannical king, who came in order to demolish the House of Allah. Verily Allah the Exalted, the Most Glorious declared:



Whosoever desires in it argument with injustice, We shall cause him to taste a painful punishment
[Surah al-Hajj : Ayah 25].

It is mentioned that towards the final hour, a nation shall proceed forth to attack the *Ka'bah*, by means of an enormous army.[5]

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[5] [TN] - [A] - Allah knows best [concerning the identity] of this army. Never-the-less the meaning evident from the traditions indicate that this army shall be dispatched in order to fight the *Mahdee* (peace be upon him), when he seeks protection in the House. The Prophet (صلى الله عليه وسلم) mentioned:

«يَعُوذُ عَائِذٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ. فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِهِمْ» فَقُلْتُ: يَا رَسُولَ اللهِ فَكَيْفَ بِمَنْ كَانَ كَارِهاً؟ قَالَ: «يُخْسَفُ بِهِ مَعَهُمْ. وَلَكِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نِيَّتِهِ».

The [one] seeking sanctuary shall take refuge in the House. An army shall be dispatched against him. When they [arrive] at the land of *Bayda'a* they shall be devoured [by the earth].
I said: O Messenger of Allah, how [can that be] for the one who was compelled [to participate].

He said: He shall be devoured [by the earth] with the others, however he shall be resurrected on the Day of Judgement according to his intention.

Collected: Muslim (5131), *Kitab al-Fitan w Ashraat.*

[This army] shall be from amongst this *Ummah*, as the [tradition] collected by al-Muslim manifestly indicates. Not those who shall destroy the *Ka'bah*, for they are *Al-Habasha*. The Prophet (صلى الله عليه وسلم) stated:

«العَجَبُ إنَّ نَاساً مِنْ أُمَّتِي يَؤُمُّونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ. قَدْ لَجَأَ بِالْبَيْتِ. حَتَّى إذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ» فَقُلْنَا: يَا رَسُولَ اللهِ إنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ. فِيهِمُ الْمُسْتَبْصِرُ الكلامِ وَالْمَجْبُورُ وَابْنُ السَّبِيلِ. يَهْلِكُونَ مَهْلَكاً وَاحِداً. وَيَصْدُرُونَ مَصَادِرَ شَتَّى. يَبْعَثُهُمُ اللهُ عَلَى نِيَّاتِهِمْ».

How astonishing! People from amongst my *Ummah* shall head for the House [in pursuit] of a man from the Quraysh who shall take sanctuary in the House. [The people shall continue] until they [arrive] at the land of *Bayda'a*, they shall then be devoured by the earth.
We said: O Messenger of Allah, indeed the way shall be congested with people.
He said: Yes, from amongst them: The one who was percipient in speech, the one who was compelled [to participate], and the wayfarer.
They shall [all] be destroyed by a single calamity, [and then] proceed to arise from miscellaneous origins. [For] Allah shall resurrect them [according] to their intentions.

Collected: Muslim (5134), *Kitab al-Fitan w Ashraat.*

Furthermore, [there is another difference]: *Al-Habasha* returned from the House, however this army shall be consumed [by the earth] before their arrival at the House.

This tradition contains Prophetic information concerning matters of the unseen which Allah made him cognisant of. These matters are [deemed] from amongst those [principles] of *Imaan* wherein belief is mandatory. There ought to be no confusion about this category [of tradition], which has arrived by [means of] the '*Khabar al-Waahid al-Saheeh.*' For it is an evidence amongst us in [matters] of belief, and *Sharee'ah* rulings, there is no distinction [between these two], as I clarified in my book: *Al-Adilah w al-Shawaahid fee Wujoob al-Akhadh biKhabr al-Waahid fee al-Ahkaam w al-Qawaaid.*
Consult: *Bahjah al-Naazireen Sharh Riyadh al-Saliheen,* Saleem al-Hilaalee, p.32,33).

[B] - (الخَبَر) : (Information Related to the Religion): *al-Khabar*: Is Categorised in Accordance to the Manner in Which it Has Reached Us. There are Two Categories:

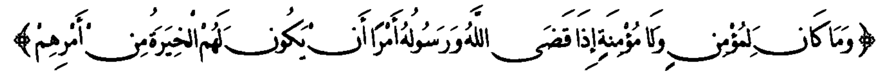
(1) - (المُتَوَاتِر) : (recurrent): *al-Mutawaatir*: That which has been narrated from one group to another. Convention dictates: It is impossible that they would act in collusion upon a lie, from the beginning of the chain of narration to the end.

(2) - (الآحاد) : (singular): ***al-Aahaad*****:** All narration's excluding those classified as recurrent.

Some individuals from amongst the People of *Kalam*, for instance:
The *Mu'tazila* and whosoever followed them from the later generations, for example: Shaykh Muhammad Abduh, Mahmood Shaltoot, Ahmad Shalbee, Abd al-Kareem 'Uthmaan, amongst others. In addition to the *Usooleeyyeen*:
Ascribed to the opinion that the *Khabar al-Waahid* can not be used as a means of founding matters of *'Aqeedah*, rather only a definite evidence can be used to establish matters of *'Aqeedah*, comprising of either a Verse or a Prophetic tradition, see (*Sharh al-Kawkib al-Muneer fee Usool al-Fiqh*, 'Allamah Muhammad ibn Ahmad ibn 'Abd al-'Azeez al-Hanbalee, p.350-356).

The assertion above concerning the impermissiblity of establishing matters of *'Aqeedah* upon singular traditions is inadmissible.

For indeed, if the authenticity of a tradition is established, it being [transmitted] by a trustworthy chain of narrators, and has arrived to us in a correct manner, then *Imaan* upon it is indeed obligatory, [in addition to] the affirmation of it. Irrespective of whether it is *Khabar Mutawaatir* (recurrent) or *Aahaad* (singular). It imports upon the individual [an obligation] to maintain indisputable knowledge concerning it.
This is the creed of the Scholars of our Pious Predecessors, established upon the Command of Allah the Most High to the Believers, by His statement:



It is not for a Believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision
[Surah al-Ahzaab : Ayah 36].

His statement, the Most High:



Obey Allah and His Messenger
[Surah Ali-'Imraan : Ayah 32].

Ibn Hajar (may Allah have mercy upon him) said:
The implementation of the singular tradition (*Khabar al-Waahid*), by the Companions and the *Taabi'een* without repudiation is ubiquitously circulated and known, for it dictates that they unanimously accepted it, see (*Fath al-Baaree*, 234/13).

Ibn Abee al-'Izz mentioned: The *Ummah* has received the *Khabar al-Waahid* with acceptance, by implementation [of it], and attestation [to it]. It does denote indisputable knowledge amongst the vast majority of the *Ummah*. It is one category of *al-Mutawaatir*. There did not exist any variance [of opinion] amongst the *Salaf* concerning this matter, see (*Sharh al-Aqeedah al-Tahaaweeyah*, Ibn Abee al-'Izz al-Hanafee, p.399-400).

A man questioned al-Imam al-Shaafi'ee concerning a matter. He responded: The Messenger of Allah decreed such and such. The questioner said to al-Shaafi'ee: What do you say?

He said: Praise be to Allah, do you see me [attending] the church? Do you see the belt (of the Christians) around my waist?
I say to you: The Messenger of Allah decreed such and such, and you respond: What do you say? Consult: (*Mukhtasar al-Sawaai'q al-Mursalah 'ala al-Jahmeeyah w al-Mua'tallah*, Ibn al-Qayyim, 350/2).

Al-Shaafi'ee also mentioned: When I narrate an authentic tradition from the Messenger of Allah (صلى الله عليه وسلم) and do not accept it, I would have testified to you that my intelligence has disappeared, see (*Mukhtasar al-Sawaai'q*, 350/2).

Hence, he did not differentiate between the *Khabar al-Waahid* and the *Khabar al-Mutawaatir*. [Furthermore], he did not distinguish between traditions pertaining to *'Aqeedah* and those pertaining to a matter of action. Indeed the determining factor was founded upon the authenticity of the tradition.

Al-Imam Ahmad stated: We affirm and accept every matter that has arrived from the Prophet (صلى الله عليه وسلم) [by means of] a sound chain of authorities. If we did not affirm or accept that which the Messenger came with, [by means of] repudiation and opposition to it, we would have opposed the Command of Allah.
Allah the Most High stated:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ﴾

Whatever the Messenger gives you take it, whatever he prohibits you from, abstain from it [Surah al-Hashr : Ayah 7].

Consult (*Ittihaaf al-Jama'ah*, 4/1).

Accordingly, al-Imam Ahmad did not stipulate any conditions [for acceptance] save the authenticity of the tradition.

Ibn Taymiyyah stated: If [an action of] *Sunnah* is established, all the Muslims are in agreement upon the obligation to adhere to it, see (*Majmoo' al-Fatawaa*, Shaykh al-Islaam Ibn Taymiyyah, 80/19).

Ibn Qayyim mentioned in his refutation of those who reject the proof of the *Khabar al-Waahid*:
From [amongst the proofs]: The Companions' conveyance [of traditions] amongst themselves. For they asserted authoritatively that which an individual narrated from the Prophet (صلى الله عليه وسلم). No individual amongst them responded to the one who informed him [of a tradition] from the Messenger of Allah [with the statement]: Your information [is founded upon] the *Khabar al-Waahid*, this does not constitute knowledge until [it is founded upon] a *Mutawaatir* [tradition].

If one [Companion] narrated a tradition to another from the Messenger of Allah pertaining to *Sifaat* (Attributes), it would be received with acceptance. [Furthermore], [the recipient] would believe in that Attribute categorically and with absolute certainty.
Similarly [they] believed in the Vision of the Lord, His Speech, His Call on the Day of Judgement to His servants with a Voice which shall be heard in the distance as it is heard nearby. His Descent every night to the lower Heaven, His Laughter, His Delight, His [act of]

Grasping the Heavens [and placing them] on a Finger from the Fingers of His Hand, in addition to the affirmation of His Foot.

Whosoever heard these traditions from those who narrated them from the Messenger of Allah (صلى الله عليه وسلم) or his Companions, believed in the authenticity of their content by virtue of having heard them from the just and the truthful, and they entertained no doubt therein. It is perhaps conceivable to assume that they sought affirmation in some traditions pertaining to rules and regulations. However, despite that, no individual from amongst them sought the confirmation of the narration of traditions pertaining to the Attributes at all.
Rather they were amongst the foremost [of the people] in the acceptance and affirmation of them, authoritatively asserting their content, and establishing the Attributes upon them. They did so from that which was communicated to them by means of these traditions from the Messenger of Allah (صلى الله عليه وسلم).
Whosoever has the closest acquaintance with the *Sunnah* and consideration towards it is aware of that matter.
For if the position was not manifestly clear concerning this matter, we would certainly have cited in excess of one hundred examples [of clarification].

Hence, this [practise] of disaffirming knowledge [founded] upon traditions of the Messenger of Allah (صلى الله عليه وسلم) which they are dependent upon, was punctured by the consensus of the Companions. [This is a matter] which is known by necessity. [In addition to] the consensus of the *Taabi'een* and the consensus of the *Imaam(s)* of Islaam.
[However they are] in agreement with the *Mu'tazilah*, the *Jahmiyyah*, the *Raafidhah*, and the *Khawaarij* who violated this sanctity. Groups from amongst the *Usooleeyyeen* and *Fuqaha'a* (Jurists) followed them.

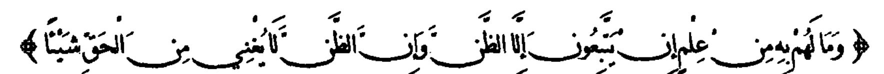
Otherwise: They are not aware of a [single individual amongst] the *Salaf* - from the *Imaam(s)* of the *Salaf* - who [followed that opinion]. Rather the *Imaams* explicitly declared their opposition to their statement. From amongst those who have ascribed [to the opinion] that the *Khabar al-Waahid* constitutes knowledge:
Maalik, al-Shaafi'ee, the companions of Abu Haneefah, Dawood ibn 'Alee, and his companions, for example: Muhammad ibn Hazm, see (*Mukhtasar al-Sawaai'q*, 361-362/2).

From amongst the [reasons] which are propounded by those who reject the legal validity of the *Khabar al-Waahid* by [reason of] doubt, is the [notion] that the *Khabar al-Aahaad* constitutes uncertainty and suspicion.

They intend [by means of their allegation] the 'preponderant uncertainty' to [infer] the probability:
Of *al-Waahid* (the individual narrator) erring, or [the presence] of negligence, or forgetfulness.

[However they allege]: By a unanimous resolution, it is obligatory to implement those rules and regulations which are [founded] upon the 'preponderant uncertainty.' Never-the-less [they assert] that it is impermissible to employ them for the purpose of matters relating to *'Aqeedah*, see (*Wujoob al-Akhadh beHadeeth al-Ahaad fee al-'Aqeedah w al-Radd 'ala Shubh al-Mukhaalifeen*, Shaykh Muhammad Naasir al-Deen al-Albaanee, p.6-7).

They derive the evidence for [this principle] from the Verses which prohibit the following of uncertainty and suspicion (*Zhann*). For example, His statement the Most High:



While they have no knowledge therein. They follow nothing but *Zhann*, and indeed *Zhann* is no substitute for the truth
[Surah al-Najm : Ayah 28].

The response to this doubt - Their allegation [founded upon] this Verse and those similar to it is rejected.
For *Zhann* here is not the 'preponderant uncertainty' which they mean. **Rather it is doubt, falsehood, conjecture and guesswork.** Verily it is stated in *al-Nihaayah* and *al-Lisaan*, amongst other books of language:

الظَّنُّ: الشكُّ يعرض لك في شيءٍ فتحققه وتحكم به

***Zhann*: A doubt propounded to you in a certain matter, [hence] you scrutinise it and deliver a verdict upon it.**

Ibn Katheer mentioned in his *Tafseer* of the following Verse:

﴿وَمَا لَهُم بِهِ مِنْ عِلْمٍ﴾

But they have no knowledge concerning it
[Surah al-Najm : Ayah 28].

I.e. They [the unbelievers] do not have correct knowledge to authenticate that which they say. Rather it is lies, falsehood, fabrication and heinous unbelief:



They follow nothing but *Zhann*, and indeed *Zhann* is no substitute for the truth
[Surah al-Najm : Ayah 28].

Meaning: It has no weight at all, it can never establish itself upon the platform of truth. It is indeed established in the *Saheeh* that the Messenger of Allah (صلى الله عليه وسلم) stated:

❋إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ❋

Beware of *Zhann*. For indeed *Zhann* is the most false type of speech.

Collected: al-Muslim (4646), *Kitab al-Birr w al-Silah.*
Consult: (*Tafseer Ibn Katheer*, 434/7).

Accordingly, doubt and falsehood is [deemed] *Zhann*, [a matter] which Allah the Most High dispraised and censured the Polytheists for [pursuing].

This [assertion] is corroborated by His statement, the Most High:



They follow not but *Zhann*, they do nothing but utter falsehood
[Surah al-Ana'am : Ayah 116].

Hence, the ascription of the term *Zhann* and falsehood (*al-Kharasa*) denotes conjecture and guesswork.

Accordingly, if falsehood and conjecture is *Zhann* (the preponderant doubt which they allege), it is indeed impermissible to implement them in matters of rules and regulations, for these matters are not to founded upon doubt and conjecture, see (*al-'Aqeedah fee Allah*, 'Umar Sulaymaan al-Ashqar, p.48-49).

In relation to that which was propounded concerning the [existence] of a probability of negligence by the narrator and forgetfulness: This is rebutted with that which has been stipulated in the *Khabar al-Waahid* from the premise that each narrator is sound and trustworthy.
Hence, if the tradition is deemed authentic, there can be no sphere to imagine an error being committed by the narrator. In addition, by convention, a trustworthy and sound narrator is neither to be considered negligent, nor an individual who uttered a lie. Accordingly, there is no scope in which to reject his information by reason of the possibility of rationale and intellect negating that which is established by convention.

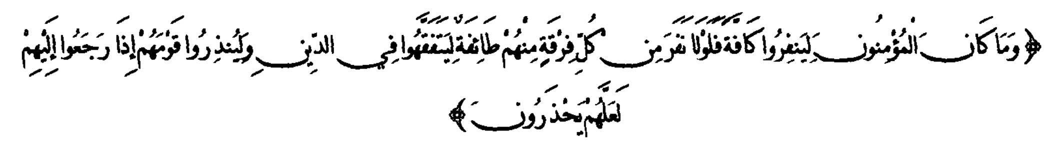
Evidences to support the acceptance of the *Khabar al-Waahid*:

In view of the fact that the inherent fallacy in their assertion: It is impermissible to establish matters of *'Aqeedah* upon the *Khabar al-Waahid* - has been clarified:

The [various] evidences which obligate the necessity of implementing them [in these matters] are numerous in number. They are present in [both] the Qur'an and *Sunnah*.

From amongst them:

(1) - His statement, the Most High:



It is not (proper) for the Believers to go out to fight (*Jihaad*) all together. Of every troop amongst them, only a party should go forth, so that those (who are left behind) may receive instruction in religious matters. [Thereafter] they may warn their people when they return to them, so that they may beware (of evil)
[Surah al-Tawbah : Ayah 122].

This Verse exhorts the Believers to study the religion.

A ﴿طائفة﴾ **: group : [which] is despatched [may include] one individual or more.**

Al-Imam al-Bukhari said: **A [single] man [may be deemed] a ﴿ طَائِفَةٌ ﴾ : group, in accordance with His statement:**

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾

If two groups from amongst the Believers start to fight, then make peace between them both
[Surah al-Hujuraat : Ayah 9].

Hence, if **two individuals** start to fight:
They are to be included in the meaning of this Verse, see (*Sahih al-Bukhari*, *Kitab Akhbaar al-Aahaad*, *Baab Ma Ja'a fee Ijaazah Khabar al-Waahid al-Sudooq*, 231/13 *Ma'a Fath*).

Accordingly, if what is communicated by a single individual in matters pertaining to the religion is to be accepted, this indicates that his information is a proof. [In addition], studying the religion incorporates matters of rules and *al-'Aqaaid* (beliefs).
No, rather the study of beliefs is more important than the study of rules and regulations, see (*'Aqeedah fee Allah*, p.51).

(2) - Allah the Most High stated:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا ﴾

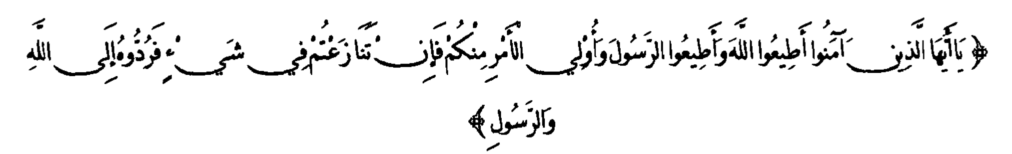
O you who believe! If a wicked person comes to you with news, ascertain the truth
[Surah al-Hujuraat : Ayah 6].

In a *Qiraa'ah* (Recitation): (فَتَثَبَّتُوا) Establish [the truth]:

From [the term]: (التَّثَبُّت) - **(*al-Tathabbut*)**: [The act] of verification, see (*Tafseer al-Shawkaanee*, 60/5).

This Verse is indicative of the principle that the acceptance of information from a trustworthy individual ought to be absolute and authoritative. It is not necessary to verify [that information]. For that individual is not deemed a *Faasiq* (wicked, mischievous individual). If the information conveyed did not constitute knowledge, the command to verify the truth would have been absolute until the information conveyed assumed the status of knowledge, see (*Wujoob al-Akhadh beHadeeth al-Ahaad fee al-'Aqeedah w al-Radd 'ala Shubh al-Mukhaalifeen*, Shaykh Muhammad Naasir al-Deen al-Albaanee, p. 7).

(3) - Allah the Most High declared:



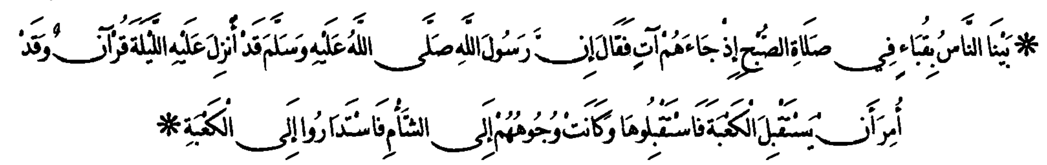
O you who believe! Obey Allah and obey the Messenger, and those entrusted with authority amongst you. If you differ in any matter amongst yourselves, refer it to Allah and His Messenger
[Surah al-Nisa'a : Ayah 59].

Ibn al-Qayyim said: All the Muslims [by a unanimous resolution are in agreement] that [the act] of referring to the Messenger is an [act of] returning to him [during] his lifetime, and referral to his *Sunnah* after his death. They are in agreement that this obligation of referral did not become nullified by reason of his death. Hence, if [those] traditions [which are] *Mutawaatir* or *Aahaad* do not constitute knowledge and certainty, there can be no provision for referral back to him in this manner, see (*Mukhtasar al-Sawaai'q al-Mursalah 'ala al-Jahmeeyah w al-Mua'tallah*, Ibn al-Qayyim, 352/2).

In relation to the evidences from the *Sunnah*: They are plentiful in number. I shall restrict myself to [quote] a few from amongst them:

(1) - The Prophet (صلى الله عليه وسلم) used to send his messengers to [various] kings, one after another, similarly his governors were dispatched to [different] countries. The people sought instruction from them in all matters pertaining to regulations, both in action and belief.
He sent Abu 'Ubaydah 'Aamir ibn al-Jaraah (may Allah be pleased with him) to the people of Najraan, see (*Saheeh al-Bukhari, Kitab Akhbaar al-Aahaad, Ma'a Fath* 232/13).
He sent Mua'adh ibn Jabal (may Allah be pleased with him) to the people of Yemen, see (*Saheeh al-Bukhari, Kitab al-Zakat, Ma'a Fath* 261/3).
He sent Dihyah al-Kalbee (may Allah be pleased with him) with the Book to 'Azheem Busra, see (*Saheeh al-Bukhari, Kitab Akhbaar al-Aahaad, Ma'a Fath* 241/13).
In addition to other Companions (may Allah be pleased with them).

(2) - It has been narrated by al-Bukhari, from 'Abdullah ibn 'Umar (may Allah be pleased with him), who said:

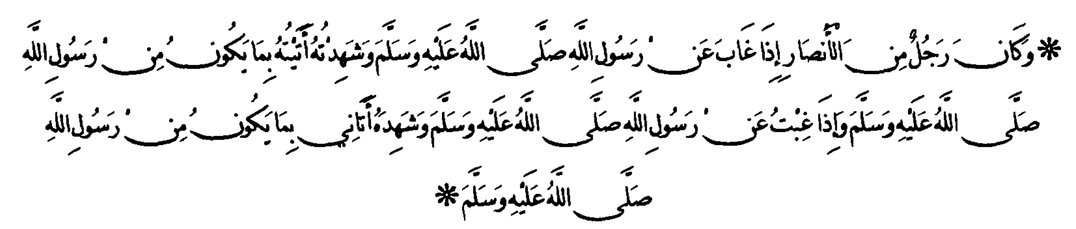

بينا الناس بقباء في صلاة الصبح إذ جاءهم آت فقال إن رسول الله صلى الله عليه وسلم قد أنزل عليه الليلة قرآن وقد أمر أن يستقبل الكعبة فاستقبلوها وكانت وجوههم إلى الشام فاستداروا إلى الكعبة

We were amongst the people in *Quba'a* during the Dawn Prayer, when a messenger arrived with a Verse. He said: Indeed a [Verse from] the Qur'an has been revealed to the Messenger of Allah (صلى الله عليه وسلم) during this night. He has been commanded to turn his face towards the [direction of] the *Ka'bah*, so turn your faces towards it - Their faces at that time were turned towards the direction of Shaam - They [therefore] turned towards the *Ka'bah*.

Collected: al-Bukhari, *Kitab al-Akhbaar al-Aahaad, Ma'a Fath* 232/13.

It can not be said: This is a ruling concerning action, for the implementation of this ruling is founded upon a belief of the authenticity of this information.

(3) - Narrated by 'Umar (may Allah be pleased with him):



There was a man from amongst the Ansaar, if he was absent from the Messenger of Allah (صلى الله عليه وسلم), and I witnessed [the Prophetic instruction], I would come to the man and would [inform him] of that which I heard from the Messenger of Allah (صلى الله عليه وسلم). If I was absent from the Messenger of Allah (صلى الله عليه وسلم) and he witnessed [the Prophetic instruction], he would come to me and inform me of that which he heard from the Messenger of Allah (صلى الله عليه وسلم).

Collected: al-Bukhari, *Kitab al-Akhbaar al-Aahaad, Ma'a Fath* 232/13.

Hence, this was the state of affairs amongst the Companions. It indicates that one [Companion] was content with the information of one individual in matters pertaining to his religion. Irrespective of whether the matter concerned belief or action.

(4) - Narrated by 'Abdullah ibn Mas'ood (may Allah be pleased with him), who said: I heard the Messenger of Allah (صلى الله عليه وسلم) say:

نضّر اللهُ امرأً سمع منّا حديثاً فحفظه حتّى يبلّغه فربّ مبلّغ أحفظ له من سامع

May Allah illuminate [the face] of the one who heard a tradition from me, and then memorised it in order [that he may] communicate it to others. For perhaps the informant will be more learned than the one who heard it [initially].

Collected: Ahmad, 96/6, *Tahqeeq w Sharh Ahmad Shaakir*. Narrated by Imam Ahmad via two authentic chain of authorities.

Similarly, this [precept] is not restricted to those traditions concerning action only, excluding [other matters]. Rather it is general in meaning, applicable to traditions concerning action, and rulings linked to belief.
If *Imaan* in that which is established [to be authentic] from him (صلى الله عليه وسلم) in matters of belief, related by means of the *Khabar al-Waahid* is not obligatory, why was this command from the Prophet (صلى الله عليه وسلم) relating to the conveyance of his traditions general in meaning. Rather the Messenger would indeed have clarified that [this principle] is restricted to traditions linked to action, excluding others.

Accordingly, the statement that *Aahaad* traditions do not establish principles of belief is an innovated statement, unprecedented, and devoid of foundation in the religion. Not one [individual] from amongst the Pious Predecessors (may Allah the Most High be pleased with them) communicated [this statement]. Nor has it been transmitted by any individual from amongst them. Rather, they did not entertain [such a thought].

If a categorical proof was found indicating that *Aahaad* traditions can not be employed to establish *'Aqeedah*, indeed the Companions would have been conversant of it. [Furthermore], they would have publicly declared [such a matter]. Similarly those who proceeded them from amongst the Pious Predecessors [would have communicated it].

In addition, this innovated statement comprises of an *'Aqeedah* necessitating the rebuttal of hundreds of authentic traditions, established from the Prophet (صلى الله عليه وسلم), see (*Wujoob al-Akhadh beHadeeth al-Ahaad fee al-'Aqeedah w al-Radd 'ala Shubh al-Mukhaalifeen*, Shaykh Muhammad Naasir al-Deen al-Albaanee, p. 5-6); (*al-'Aqeedah fee Allah*, 'Umar Sulaymaan al-Ashqar, p.53).

Hence, those who do not accept the *Khabar al-Waahid* in matters of *'Aqeedah* are obligated to reject many matters of belief which are established by means of the singular tradition, from amongst them:

1 - The superiority of our Prophet Muhammad over the remainder of the Prophets and Messengers.
2 - His intercession (The Greater) on the Day of Congregation.
3 - His intercession (صلى الله عليه وسلم) for the *Ahl al-Kabaair* (those who perpetrated the major sins) from amongst his *Ummah.*
4 - All his miracles excluding the Qur'an.
5 - How creation was inaugurated, the description of the Angels and the *Jinn*, and the description of Paradise and Hell, excluding that which is mentioned in the Qur'an.
6 - The questions of *Munkar* and *Nakeer* in the grave.
7 - The compression of the grave upon the dead.
8 - *Al-Siraat* (the Path), *Al-Hawdh* (the Pond), *Al-Meezan* (the Balance) complete with two scales.
9 - The belief that Allah has decreed the happiness (destined for the Paradise) or the misery (destined for the Fire) for each individual,[in addition to] his sustenance, and his death, during his presence in his mothers stomach.
10 - The unique characteristics of the Prophet (صلى الله عليه وسلم), collected by al-Suyootee in his book (*al-Khasaais al-Kubra*).
For example: His admittance into Paradise during his lifetime, his vision of the inhabitants, and that which has been prepared for the *Mutaqeen* (the Godfearing) therein. In addition to the acceptance of Islaam of his companions (*Qareen*) from amongst the *Jinn.*
12 - The absolute certainty that the ten who were given the glad tidings of Paradise are amongst the People of *Jannah.*
13 - The finite residence of *Ahl al-Kabaair* (those who perpetrated the major sins) in the Fire.
14 - *Imaan* in all that which has been authentically narrated in the traditions pertaining to the description of the Day of Judgement, the Gathering, the Resurrection, excluding that which has been mentioned in the Noble Qur'an.
15 - *Imaan* in the sum total of the Signs of the Hour.
For example: The appearance of *Al-Mahdee*; the descent of 'Eesa (may peace be upon him); the emergence of the *Dajjal*; the appearance of the Fire; the rising of the sun from the West; the Beast; in addition to others.

Furthermore, not all the evidences [employed] to establish these points of *'Aqeedah* are authentic by [means of] the *Khabar al-Waahid*, which [is the point of view] asserted by them.

His statement: **When they [arrive at] the land of *Bayda'a*:**[6]

Meaning: A spacious land.

His statement: **They shall be devoured [by the earth].**

(الخَسَف): *(al-Khasaf)*: To sink into the ground.[7]

Allah will cause the earth to devour them, from the first of them to the last of them. The land shall subside with their armies therein, their markets, and all those who accompanied them.
This factor is indicative of the immense size of the army, for their markets engaged in the transaction of buying and selling shall accompany them.

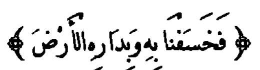
Thus Allah will cause the earth to devour them, from the first of them to the last of them.

For their [relative] proofs are not contained in *Aahaad* traditions, rather amongst them are those [precepts] evidenced by [virtue of] *Mutawaatir* traditions.

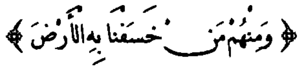
Never-the-less these rejectionists have little knowledge in relation to the proof of the *Khabar al-Aahaad.* It has caused them to reject all these points of belief. In addition to other [precepts] of *'Aqeedah,* which have arrived by means of authentic traditions, see (*Wujoob al-Akhadh beHadeeth al-Ahaad fee al-'Aqeedah w al-Radd 'ala Shubh al-Mukhaalifeen*, Shaykh Muhammad Naasir al-Deen al-Albaanee, p.36-39); (*al-'Aqeedah fee Allah*, 'Umar Sulaymaan al-Ashqar, p.54-55).

[6] [TN] - Even, desert land, devoid of any matter. It has been explained by a group of narrators in the collection of al-Muslim as the *Bayda'a* of Madeenah. This a well-known area between Makkah and Madeenah, it is an elevated place [to be found] in front of *'Dhul Hulayfah'* in the direction of Makkah.

[7] [TN] From amongst the statements of Allah the Most High depicting this form of punishment:



We caused the earth to swallow him and his place of dwelling
[Surah al-Qasas : Ayah 81].



From amongst them, there were those whom We caused the earth to swallow
[Surah al-'Ankabut : Ayah 40].

When the Messenger (صلى الله عليه وسلم) uttered this statement, the following question was upon the mind of 'Ayesha: **How will they be consumed, from the first of them to the last of them, when there shall be markets and those not from amongst them [with them]?**

(أَسْوَاقُهُمْ): (*aswaaqahum*): Those individuals who accompanied the expedition for the purpose of buying and selling. They were not impelled by an evil objective in the military expedition against the *Ka'bah.*

In addition, amongst them were individuals who were not affiliated to the expedition, for they followed the army, ignorant of the intended objective. Hence the Messenger (صلى الله عليه وسلم) stated: **They shall be consumed, from the first of them to the last of them, thereafter they shall be resurrected upon their intentions**. For each individual is that which he intended.

This is a practical illustration of the statement of the Messenger (صلى الله عليه وسلم): **Indeed all actions are by intention, and for every individual is that which he intended**.

This tradition contains a clear admonishment: Whosoever maintains companionship with the people of falsehood, or the people of tyranny and aggression, then indeed he shall be with those people in the recompense, it's good and it's evil. If the recompense should transpire, it predominates and no individual is spared.

Allah the Exalted, the Most Glorious declared:

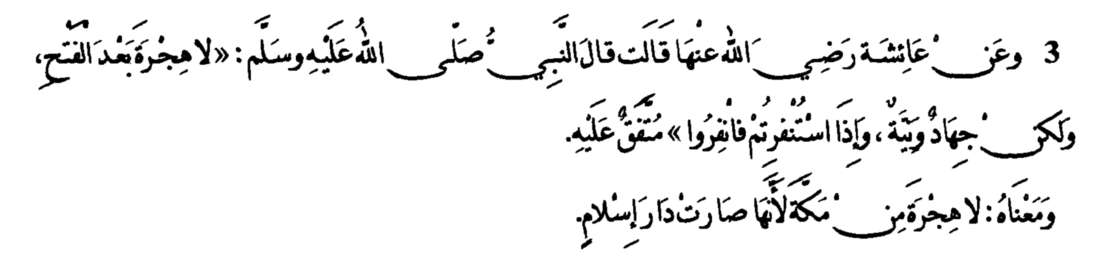
﴿ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

Fear a tribulation which does not afflict those who cause oppression amongst you only, and know that Allah is severe in punishment
[Surah al-Anfaal : Ayah 25].

An observation from this tradition: The utterance of the Messenger (صلى الله عليه وسلم): **thereafter they shall be resurrected upon their intentions.**
This is comparable to his declaration: **Indeed all actions are by intention, and for each individual is that which he intended.**

* * *

Hadeeth Number 3.



3 وعن عائشة رضي الله عنها قالت قال النبي صلى الله عليه وسلم: «لا هجرة بعد الفتح، ولكن جهاد ونية، وإذا استنفرتم فانفروا» متفق عليه.

ومعناه: لا هجرة من مكة لأنها صارت دار إسلام.

It has been related by 'Ayesha (may Allah be pleased with her), who said:

The Prophet (صلى الله عليه وسلم) said: There [shall be] no *Hijrah* after the conquest, only *Jihaad* and *Niyyeh.* If you are summoned to war, then proceed. Agreed upon.[3]
The meaning: There is no *Hijrah* from Makkah for it has become a land of Islaam.

The Explanation

In this tradition the Messenger of Allah (صلى الله عليه وسلم) rendered *al-Hijrah* obsolete after the conquest of Makkah, by reason of his statement: **There [shall be] no *Hijrah.***
Never-the-less, this discontinuation is not absolute in principle.
Meaning, *al-Hijrah* is not void by virtue of the conquest, for it has been affirmed in a tradition of the Messenger (صلى الله عليه وسلم):

* لا تنقطع الهجرة حتى تنقطع التوبة ولا تنقطع التوبة حتى تطلع الشمس من مغربها *

***al-Hijrah* shall not be terminated until *al-Tawbah* is discontinued, *al-Tawbah* shall not be discontinued until the sun rises from the West.**[1]

The purpose of discontinuation in the tradition cited:

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[3] Collected: al-Bukhari (2783), *Kitab al-Jihaad w al-Seer*; al-Muslim (1864), *Kitab al-Imaarah.*

[1] Collected: Abu Dawud (2479), *Kitab al-Jihaad*; Ahmad (99/4), Saheeh al-Jaamia' (7469).

It concerns the termination of *al-Hijrah* from Makkah, as the author mentioned (may Allah have mercy upon him).
For Makkah after the conquest assumed the status of an Islamic land, and it shall not revert after this [period] of transition to a land of unbelief.
Accordingly, the Prophet (صلى الله عليه وسلم) terminated *al-Hijrah* from Makkah after the conquest.

Makkah was formerly under the authority of the Polytheists, [as a consequence] they expelled the Messenger of Allah from their land. He [therefore] migrated by the permission of his Lord to Madeenah. After a period of eight years had elapsed he returned to Makkah, aided, triumphant, and victorious (صلى الله عليه وسلم).

The land altered it's existence and constitution. A land of unbelief was transformed into one of *Imaan* and Islaam. Hence, there could be no migration from it after this period of transition.
This declaration contains an evidence that Makkah shall never revert to a land of unbelief, rather it shall remain a land of Islaam until the Hour is established, or until Allah wills.

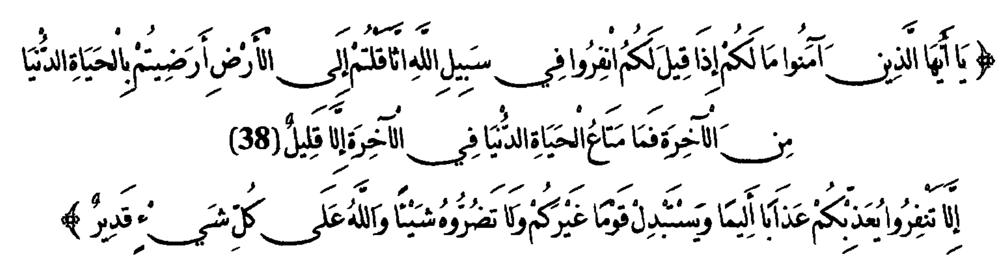
He continued and said: **Only *Jihaad* and *Niyyeh*.**
Meaning: The matter after this concerns *Jihaad*. The people of Makkah shall exit and leave Makkah in order to perform *Jihaad*.

In addition: ***Niyyeh***
Meaning: A virtuous intention to perform *Jihaad* upon the Path of Allah.
The individual assumes as his objective for *Jihaad*: That the Word of Allah occupies the loftiest station.

He continued and said: **If you are summoned to war, then proceed.**
Meaning: If you are summoned by the one entrusted with your affairs to perform *Jihaad* upon the Path of Allah, it is incumbent upon you to respond in the affirmative. At this point *Jihaad* attains the status of *Fard 'Ayn*.[2]
Furthermore, no individual is excluded from this obligation, save the one who has been excused by Allah, in accordance to the statement of Allah the Most High:

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[2] [TN] - *Fard 'Ayn*: An individual duty, the performance of which is obligatory for every individual.



O you who Believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? How inferior is the enjoyment of this world in comparison to the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people. You cannot harm Him at all, and Allah is able to do all things

[Surah al-Tawbah : Ayah 38-39].

This is the First Circumstance wherein *Jihaad* is deemed *Fard 'Ayn*.

The Second Circumstance:

If the Enemy Besieges Your Country.

Meaning: The enemy marches forward, they arrive at the borders and proceed to encircle the country. Hence, *Jihaad* attains the status of *Fard 'Ayn*. It becomes incumbent upon each individual to undertake the responsibility of fighting, including the women and those physically able from amongst the elders. In this instance the [mode of] fighting is construed as defensive.
Note: There is a distinction between a defensive and an offensive mode of combat.

It is obligatory in these circumstances, that all the people prepare and mobilise themselves in defence [of their country].

The Third Circumstance:

If The Rank of the Enemy Arrives, and the Two Ranks Meet, (the rank of the Muslims and the rank of the unbelievers).

At that instance *Jihaad* is deemed *Fard 'Ayn*, because it becomes impermissible for an individual to depart and abandon the *Jihaad*.

Allah the Most High declared:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ (15) وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴾

O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them.
Whosoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop, he indeed has drawn [upon] himself the Wrath of Allah. His abode is Hell, and terrible indeed is that abode
[Surah al-Anfaal : Ayah 15-16].

The Prophet (صلى الله عليه وسلم) specified that desertion on the day the two ranks meet is categorised amongst the Seven *Mawbiqaat*.[3]

The Fourth Circumstance:

The Existence of a Need For the Involvement of a Particular Individual.

For example: Knowledge pertaining to the operation of a particular type of weapon is restricted to a certain individual(s). The soldiers are consequently in need of this person to operate these new armaments. This individual is therefore obligated to participate in the *Jihaad*, assuming that he has not previously been summoned by the leader to do so.
This circumstance occurs due to the presence of a need.

In these four instances, *Jihaad* occupies the station of *Fard 'Ayn*.
In any other circumstance excluding those mentioned above, *Jihaad* is deemed *Fard Kifaayah*.[4]

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[3] A reference to the tradition of Abu Hurayrah (may Allah be pleased with him):

* اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكُ بِاللَّهِ وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلِّي يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ *

Avoid the Seven *Mawbiqaat* (destructive sins). They said: O Messenger of Allah, what are they?
He said: *Shirk* with Allah; magic; the killing of a soul which Allah has declared forbidden for you except with just cause; accepting interest; devouring the wealth of an orphan; desertion on the day the two armies meet; the slandering of chaste believing women who would be far removed from being involved in such practices.

Collected: al-Bukhari (2766), *Kitab al-Waseeyah*; al-Muslim (89), *Kitab al-Imaan*.

* * *

The People of Knowledge have stated: The Muslims are obligated to perform *Jihaad* on one occasion in each year, fighting the enemies of Allah with the objective that the Word of Allah occupies the loftiest station.
Jihaad ought not to be performed for the purpose of defending one's homeland, merely because it is a homeland. For the act of defending one's native country, for no other reason than the [fact] it is a homeland, can be performed by both a Believer and an infidel.

The unbelievers defend and protect their native lands, however the Muslim defends the *Deen* of Allah.
Hence, the Muslim defends his homeland, not merely because it is his homeland, rather because it is an Islamic land. Thus his act of defence is conducted for the protection and patronage of Islaam.

By virtue of this principle: It is obligatory upon us during these circumstances in which we live in today - incumbent upon us - to remind the entire Muslim populace, that an appeal to liberate a homeland (and whatever resembles that) is an invitation which is inappropriate.
It is imperative that the people are mobilised under a religious platform, it must be said: **We are defending and safeguarding our religion before any other matter, for our homeland is a country of the religion of Islaam, it is need of protection and patronage.**
Accordingly, it is imperative that our defence is founded upon this intention.

In relation to a defence founded upon a patriotic or nationalistic intention: This can be performed by [both] the Believer and the atheist. Furthermore, it is of no benefit for that individual on the Day of Judgement, rather if he is killed defending his country upon this intention he is not to be considered a martyr.

For the Messenger of Allah was questioned concerning the one who fought by virtue of enthusiasm, the one who fought to display his courage, and the one who fought in order to be noticed amongst the people: Which of those is considered in the Path of Allah?

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[4] [TN] - *Fard al-Kifaayah*: A collective duty. The performance of which is obligatory for the community as a whole. If however a sufficient number of people fulfil the duty, the remainder are relieved from it. If the duty is not performed, the entire community is liable for punishment.



He responded: Whosoever fought in order that the Word of Allah occupies the loftiest station, [he is deemed to have fought] in the Path of Allah.[5]

Take note of this proviso!

If a person has been fighting for his homeland, the unbeliever and this individual are equal.
Rather, fight in order that the Word of Allah occupies the loftiest station.

For example: Fight for your country because it is an Islamic nation.
Perhaps in this instance your act of fighting will be deemed one which has been performed in the Path of Allah.

It is established from the Messenger of Allah (صلى الله عليه وسلم):

* لَا يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللهِ وَاللهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ مِسْكٍ *

There is none from amongst the wounded, injured in the Path of Allah - for Allah is indeed aware of who is wounded in His Path - except that he will come on the Day of Judgement with blood flowing from his wound. It's colour shall be the colour of blood, and it's aroma shall be the fragrance of musk.[6]

Take note of how the Prophet (صلى الله عليه وسلم) stipulated conditions for martyrdom, obligating that the fighting be conducted in the Path of Allah.

The students of knowledge are therefore duty bound to clarify this point.

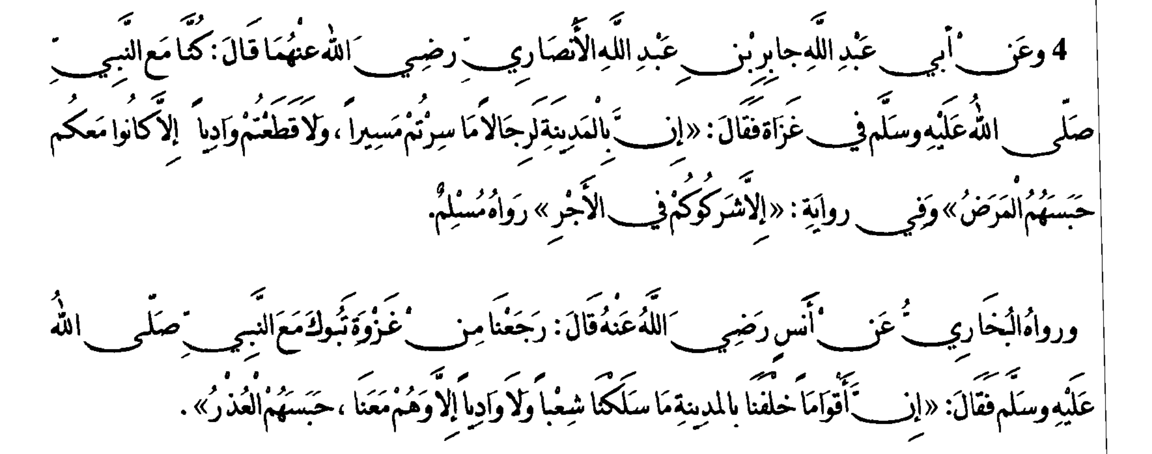
Indeed Allah is *al-Muwaffaq*.

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[5] Collected: al-Bukhari (2810), *Kitab al-Jihaad w al-Seer*; al-Muslim (1904), *Kitab al-Imaarah*.

[6] Collected: al-Bukhari (2903), *Kitab al-Jihaad*; al-Muslim (1876 [105]), *Kitab al-Imaarah*.

Hadeeth Number 4.



It has been related by Abu 'Abdullah Jaabir ibn 'Abdullah al-Ansaaree (may Allah be pleased with them both), who said:

We were with the Prophet (صلى الله عليه وسلم) on a military expedition.
He said: Verily in Madeenah are men - you have not undertaken a journey, nor have you traversed a valley - except that they were with you, they were hindered by illness.

In a different narration: Except that they were with you in [the attainment of] reward.
Narrated by al-Muslim.

Narrated by al-Bukhari from 'Anas (may Allah be pleased with him), who said:

We returned from the Battle of Tabook with the Prophet (صلى الله عليه وسلم).
He said: We have not travelled through a mountain pass nor through a valley, except that the people who were left behind in Madeenah were with us, they were excused from participation.[4]

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[4] The First Narration - Collected: al-Muslim (1911), *Kitab al-Imaarah.*
The Second Narration - Collected: al-Bukhari (2996), *Kitab al-Jihaad w al-Seer.*

The Explanation

His statement: (فِـي غَزَاة): **(*fee gazaah*):** Denotes: A military expedition.

The meaning conveyed in the tradition:
The reward for the intention [of an action] shall be accredited to an individual who intended to perform a virtuous deed but was subsequently hindered by an obstacle.

In addition: The reward for the complete action is recorded for an individual [in the following circumstance]:
If the individual performed the action during circumstances devoid of any obstacle.
Meaning: When the person was physically able, he would perform the deed. [Thereafter certain events occurred rendering him] incapable of doing so.

The Prophet (صلى الله عليه وسلم) affirmed this principle:

* إذَا مَرِضَ العَبْدُ أوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا *

If a servant is sick or on a journey, the reward for the correct and sound deeds he was accustomed to performing shall be accredited to him.[1]

In reference to the [individual] who yearns for the goodness, and the one who is desirous of acquiring it: If he performed an action upon a regular basis, and was thereafter hindered by an obstacle, the complete reward for the deed shall be recorded for him.

An example to illustrate: If an individual is accustomed to performing the congregational prayer in the Mosque, but is subsequently prevented by an obstacle, for example: sleep, sickness, or a comparable matter:
The complete reward of the one who observed the congregational prayer in the Mosque shall be recorded for him without any [form of] depletion.

In addition: If an individual is accustomed to performing the supererogatory prayer, but is subsequently prevented from doing so, because he has become [physically] incapable of offering the prayer, the complete reward for that action shall be recorded for him.

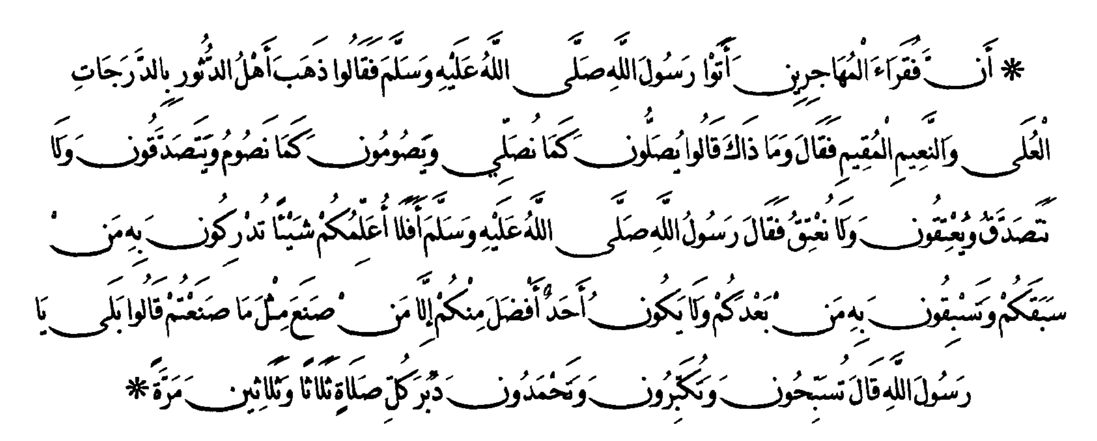
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[1] Collected: al-Bukhari (2996), *Kitab al-Jihaad w al-Seer.*

Indeed there are numerous examples one could present in order to illustrate this principle.

If the deed performed was not from amongst the habitual actions of an individual: The reward for the intention only shall be recorded for him, excluding that of the action.

The evidence to vindicate this principle [is contained within the following tradition]:


* أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ
الْعُلَى وَالنَّعِيمِ الْمُقِيمِ فَقَالَ وَمَا ذَاكَ قَالُوا يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَيَتَصَدَّقُونَ وَلَا
نَتَصَدَّقُ وَيُعْتِقُونَ وَلَا نُعْتِقُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَلَا أُعَلِّمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ
سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ قَالُوا بَلَى يَا
رَسُولَ اللَّهِ قَالَ تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً *

The poor [from amongst] the *Muhaajireen* (may Allah be pleased with them) came to the Prophet (صلى الله عليه وسلم) and said: The *Ahl al-Duthoor* have superseded [us] in [the performance of] virtuous, correct, actions [by numerous levels].
He questioned: In what manner?
They said: They offer the prayer as we offer it, they observe the fast as we observe it. They donate in charity, but we do not donate, they manumit slaves, but we do not manumit.
[Hence], the Prophet (صلى الله عليه وسلم) said: Shall I not instruct you in a matter - if you were to perform [this action] - you would [either] reach or overtake those who superseded you, and you would supersede those who are in front of you. [Furthermore], no individual would be superior to you except those who performed that which you did.
They responded: Of course O Messenger of Allah.
He said: Say *Subhanallah*, *Allahuakbar*, and *Alhamdulillah* thirty three times upon the completion of each prayer.

Accordingly, the poor Companions performed the action. The rich subsequently became aware of it and performed it too.

The poor then returned to the Messenger (صلى الله عليه وسلم) and said:

﴿ سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوا مِثْلَهُ ﴾

Our wealthy brothers became aware of what we did, and they acted likewise.

The Prophet (صلى الله عليه وسلم) responded:

﴿ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ﴾

That is the bounty of Allah, He confers it upon whom He wishes.[2]

For Allah is in possession of the Sublime Bounty.

The Prophet (صلى الله عليه وسلم) did not inform the poorer Companions that they had attained the reward of performing the deeds of the richer Companions, however without doubt they attained the reward of the intention of their actions.

As a consequence, the Prophet (صلى الله عليه وسلم) made reference to the one to whom Allah had granted wealth, and then proceeded to dispose of it upon the paths of virtue. A poorer man observed his act of donation and remarked:

﴿ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ ﴾

If I was in possession of the wealth [of that man], surely I would have disposed of it in a manner similar to him.

The Prophet (صلى الله عليه وسلم) responded:

﴿ فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ ﴾

He is upon his intention, and those two are equal in reward [for their intention].[3]

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[2] Collected: al-Bukhari (843), *Kitab al-Adhaan* and al-Muslim (595), *Kitab al-Masaajid.*

[3] Collected: al-Tirmidhi (2325), *Kitab al-Zuhd* and *Ibn Maja* (4228), *Kitab al-Zuhd.* al-Tirmidhi said: *Hasan Saheeh.*

Denoting: **The two individuals are equal in the reward for the intention [of the action].**

In relation to the reward of the deed: It shall be recorded only for the one who was accustomed to performing the action [upon a regular basis].

This tradition makes reference to the principle that the one who went forth upon the Path of Allah on the occasion of a military expedition (*Jihaad*), shall be furnished with the reward for the action of walking.[4]

Hence, the Prophet (صلى الله عليه وسلم) stated: **You have not undertaken a journey, nor have you traversed a valley, except that they were with you.**

The statement of the Most High is indicative of this principle:

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[4] [TN] - It can be deduced from the understanding of this tradition:

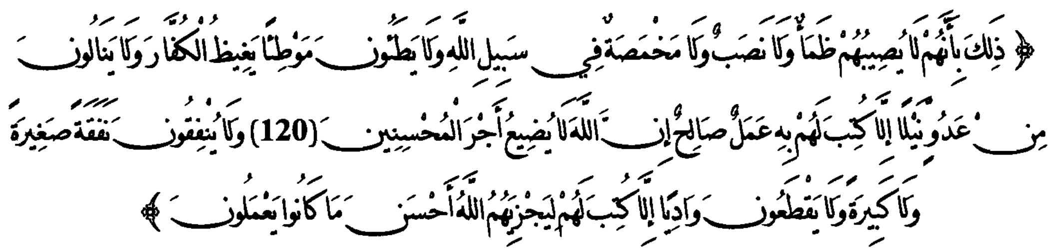
Those who are engaged in *Jihaad* upon the Path of Allah are superior to those who remain seated by several degrees. However, there is no blame upon those who are prevented from participating, e.g. the blind, the sick or those physically impaired. For these people are amongst those who are furnished with an excuse.

Accordingly, the one who corrected and purified his intention from amongst those mentioned, shall attain the same reward as those who went forth to fight upon the Path of Allah.
This tradition is therefore indicative of the vast Mercy of the Lord of the Worlds, and the simplicity of Islaam. Indeed these principles and benefits have been articulated in the Noble Book. The Majestic, the Exalted mentioned:

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ﴾

Equate not those from amongst the Believers who remain seated, except those who are physically impaired, and those who go forth upon the Path of Allah with their wealth and their lives. Allah has preferred those who go forth with their wealth and their lives above those who remain seated by [several] degrees
[Surah al-Nisa'a : Ayah 95].

Consult : *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen*, Saleem al-Hilaalee, Page 36.



That is because they suffer neither thirst, fatigue nor hunger in the Cause of Allah. Nor do they take any step to raise the anger of the unbelievers, nor inflict any injury upon an enemy, but it is written to their credit as a deed of righteousness. Surely Allah wastes not the reward of the *Muhsinoon.*

Nor do they spend anything (in the Cause of Allah), small or great, nor cross a valley, but it is written to their credit, in order that Allah may recompense them with the best of what they used to do

[Surah al-Tawbah : Ayah 120-121].

Analogous to this principle: An individual who performed the ablution in a manner, complete and perfect in his home. He then exited and proceeded towards the Mosque. He did not leave his house, save to offer the prayer.

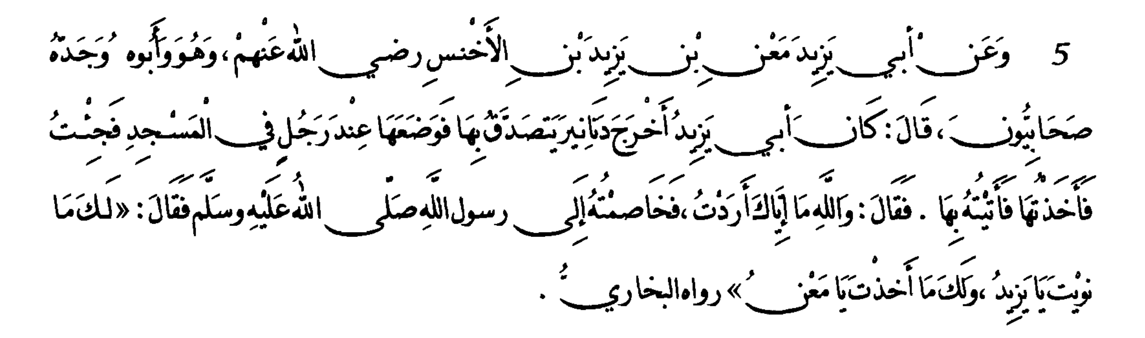
Indeed this individual will not take a single step except that Allah will raise him in rank, and erase a misdeed from him [by reason of it].

This matter is from the Bounty of Allah. For the means of performing the deeds contain a source of additional reward, as the Messenger (صلى الله عليه وسلم) elucidated.

Indeed Allah is *al-Muwaffaq*.

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Hadeeth Number 5.



[This tradition] has been related by Abu Yazeed Ma'n ibn Yazeed ibn al-Akhnas (may Allah be pleased with them). Ma'n, his father, and his grandfather were Companions.

He (Ma'n) said: Abee Yazeed (the father) took out an amount of *deenars*[1] in order to donate them in charity. He placed them with a man in the Mosque, I came and took them [from him], and then went [with the *deenars*] to him (i.e. his father Abee Yazeed).
He said: By Allah, I did not want that.
I therefore disputed with him and went to the Messenger of Allah (صلى الله عليه وسلم).
He said: For you that which you intended O Yazeed, and for you that which you took O Ma'n.[5]
Narrated by al-Bukhari.

The Explanation

The tradition which the author has mentioned concerns the story of Ma'n ibn Yazeed and his father (may Allah be pleased with them both).

Ma'n's father presented an amount of *deenars* to a man in the Mosque for the purpose of donation in charity upon the poor. His son subsequently came to the Mosque and took the *deenars*. Perhaps the individual who was entrusted with

[1] [TN] - From the Greek term *denarion*, the gold unit of currency. A *deenar* was the equivalent of ten, later more silver *dirhams*.
[5] Collected: al-Bukhari (1422), *Kitab al-Zakat.*

the *deenars* was unaware that the [recipient] was the son of Yazeed. It is plausible to assume that the man gave the *deenars* to [Ma'n] because he was amongst those eligible to receive charity.

His father Yazeed became aware of what had occurred and said: **I did not want that.**
Meaning: I did not want you to be the recipient of this charity (*the deenars*).

Hence, Yazeed [disputed with his son] and informed the Messenger of Allah (صلى الله عليه وسلم), who said: **For you that which you intended O Yazeed, and for you that which you took O Ma'n**.

His statement (صلى الله عليه وسلم): **For you that which you intended O Yazeed:** Is indicative of the principle that actions are by intention. If an individual intends to perform a good action, it shall become manifest. For Yazeed did not intend that his son ought to be the recipient of his charity, however he received the *deenars* because he was from amongst those who were eligible to receive charity. Accordingly, the Prophet (صلى الله عليه وسلم) said: **For you that which you took O Ma'n**.

This tradition has been introduced by the author by reason of the evidence it contains establishing the principle that actions are by intention. [Accordingly], an individual receives the reward for the intention [of an action], even if the matter transpires contrary to that which was initially intended.

This principle embodies several branches:

Amongst them: The Scholars mentioned (may Allah have mercy upon them), that if an individual conferred his *Zakat* upon another, believing that he was an eligible recipient, then subsequently learned that the individual was wealthy and not a legitimate recipient, his *Zakat* shall be accepted and rewarded. He is deemed to have discharged his obligation, for he intended to confer it upon the one who was eligible to receive it.
Hence, if his intention was to fulfil that [obligation], he shall be judged upon that *Niyyeh.*

Amongst them: An individual who donates an item for a charitable purpose.
For example: The one who intends to donate a small house.
He declares: I have donated a particular house, pointing towards a larger house, however it is contrary to that which he intended with his heart. The individual is bound by that which he intended and not that which he uttered upon his tongue.

Amongst them: An individual who is uneducated, ignorant of the distinction between *'Umrah* and *Hajj*. He therefore performs the rites of *Hajj* with the people, declaring: *Labbayka Hajjan.* He intends however to perform the *'Umrah* but subsequently combines it with *Hajj*. He is obligated by that which he intended. Providing his objective is to fulfil the rites of *'Umrah*, his declaration of: *Labbayka Hajjan,* performed collectively with the people, does not cease to obligate him to that which he intended.
That which was uttered upon the tongue is inconsequential to his *Niyyeh.*

Amongst them: An individual who said to his wife: You are divorced (*Taaliq*), intending by this statement to inform her that she is relieved (*Taaliq*) from a restriction, not their marital contract. This individual is obligated by that which he intended and has not therefore dissolved his contract of marriage with his wife.

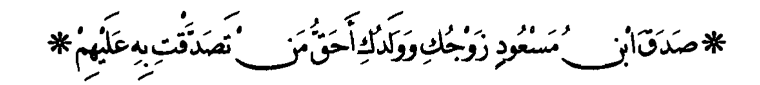
It is important to note that this tradition contains numerous benefits, in addition to divergent branches in the sphere of *Fiqh*.

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From amongst it's benefits: It is permissible for an individual to donate in charity upon his son, it being lawful to do so.

An evidence to corroborate this point: The narration of 'Abdullah ibn Mas'ood (may Allah be pleased with him). His wife wished to donate a matter from her wealth in charity. Upon learning this, he remarked: **Your husband and son are the more deserving recipients of your charity**.

The Messenger of Allah (صلى الله عليه وسلم) commanded the donation of charity and exhorted the people to do so. Hence Zaynab, the wife of 'Abdullah ibn Mas'ood, desired to donate a [portion] of her wealth for a charitable purpose. Her husband however, said that which he did, by virtue of his state of poverty (may Allah be pleased with him).
Never-the-less, she responded by the statement: **No! [Not] Until I ask the Messenger** (صلى الله عليه وسلم).
Thus she asked the Prophet (صلى الله عليه وسلم), who responded:



Ibn Mas'ood spoke the truth, your husband and your son are the more deserving recipients of your charity.[2]

From amongst the benefits: It is permissible for an individual to confer his *Zakat* upon his son, with the condition that it does not negate his obligation upon him.

An example to illustrate: If an individual desired to confer his *Zakat* upon his son, for the reason that his son will then not seek any financial assistance from him:
This donation shall not yield reward, for he intended by [means] of his donation to relieve himself from his financial obligation towards his son.

If however the donation was granted for the purpose of discharging a debt upon his son:

For example: In the event of an accident resulting in the imposition of a penalty upon the son. His father donates his *Zakat* upon his son, thus enabling him to support himself during the payment of this penalty.
There is no difficulty here, the donation of *Zakat* shall be rewarded, for his son is amongst the closest of his relatives towards him. In addition, he does not intend by this award to negate his financial obligation upon him.

The desired objective in the award is to discharge the financial penalty upon his son, and not to avoid incurring expenditure upon him.[3]

Indeed Allah is *al-Muwaffaq*.

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[2] Collected: al-Bukhari (1462), *Kitab al-Zakat.*

Hadeeth Number 6.

6 وَعَنْ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ مَالِكِ بْنِ أُهَيْبِ بْنِ عَبْدِ مَنَافِ بْنِ زُهْرَةَ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ الْقُرَشِيِّ الزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَحَدِ الْعَشَرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللَّهُ عَنْهُمْ قَالَ: «جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: لَا، قُلْتُ: فَالشَّطْرُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: لَا، قُلْتُ فَالثُّلُثُ يَا رَسُولَ اللَّهِ؟ قَالَ: الثُّلُثُ وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ إِنَّكَ إِنْ تَذَرْ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» يَرْثِي لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ»

مُتَّفَقٌ عليه

It has been related by Abee Ishaaq S'ad ibn Abee Waqaas Maalik ibn Uhayb ibn 'Abd Manaaf ibn Zuhrah ibn Kilaab ibn Murrah ibn K'ab ibn Luai al-Qurashee al-Zuharee (may Allah be pleased with him).

One from amongst the ten Companions conferred with the glad tidings of Paradise (may Allah be pleased with him).

He said: The Messenger of Allah came to visit me in the year of the farewell pilgrimage, for I was suffering from intense pain.
I said: O Messenger of Allah, as you can see I have been afflicted with excruciating pain.

I am in possession of wealth, however I have no beneficiaries save a single daughter. Should I therefore donate two thirds of my wealth in charity? He said: No.
I said: Then a half O Messenger of Allah? He said: No.
I said: A third, O Messenger of Allah? He said: A third, and a third is a great deal - or a great amount.
Verily, leaving your inheritors in a state of prosperity is preferable to leaving them in a state of poverty, dependent upon the people.
You shall not incur any expense, desiring [by means of it] the Face of Allah, save you will be rewarded for it, even that which you place in the mouth of your wife.

I said: O Messenger of Allah, I remain behind after my companions?
He said: Indeed you will not remain behind, so perform deeds yearning for the Face of Allah and you will be elevated in rank and degree [by virtue of them].
Perhaps you will continue to live until [some] nations benefit from you and others are hurt by you.
O Allah accept and allow to pass the migration of my Companions, and return them not upon their heels.
[However] the one to be pitied was S'ad ibn Khawlah. The Messenger of Allah expressed his sorrow that S'ad should die in Makkah.
Agreed upon.[6]

The Explanation

The author mentioned (may Allah the Most High have mercy upon him) concerning that which he transmitted from S'ad ibn Abee Waqaas (may Allah be pleased with him), that the Prophet (صلى الله عليه وسلم) came to visit him during his illness.
This visit took place in Makkah, whilst S'ad was suffering from severe pain. S'ad was however from amongst those *Muhaajireen* who abandoned their land for the sake of Allah the Exalted, the Majestic, migrating from Makkah to Madeenah.

It was from the habit of the Prophet (صلى الله عليه وسلم), that he would visit those amongst his Companions who were experiencing illness.

[6] Collected: al-Bukhari (2742), *Kitab al-Waseeyah*; al-Muslim (1628), *Kitab al-Waseeyah.*

He visited those whom he visited because he was the finest amongst them in character. Furthermore, he was the one appointed as the *Imaam*, the one whose [example] was to be adhered to (صلى الله عليه وسلم).
He was the most perfect amongst them in conduct, and the most lenient one amongst them towards his Companions, hence he demonstrated the greatest amount of love and compassion for them.

Accordingly he set out to visit S'ad, who said upon his arrival:
O Messenger of Allah, as you can see I have been afflicted with excruciating pain.
Meaning: Stricken by a pain, sever and formidable.

I am in possession of wealth.
Meaning: He has a vast fortune.

I have no beneficiaries save a single daughter.
Meaning: No legal heirs except a single daughter.

Should I therefore donate two thirds of my wealth in charity?
Meaning: Two thirds of his estate.

He said: No. I said: Then a half O Messenger of Allah?
Meaning: Half of his estate.

He said: No. I said: A third, O Messenger of Allah? He said: A third, and a third is a great deal - or a great amount.

His statement: **Should I donate:**
Meaning: To give for the purpose of charity.
The Prophet (صلى الله عليه وسلم) forbade him to do so, for S'ad was in a state of illness, a condition wherein death was feared. Hence, the Prophet (صلى الله عليه وسلم) prevented him from donating in excess of one third of his wealth.

For the one who is experiencing a bout of illness in which death is feared, is forbidden to donate an amount in excess of a third, because the estate is linked to the rights of others, namely the beneficiaries.
If however the individual is in a normal state of health, or has been afflicted with a minor illness wherein death is not feared, he is allowed to donate whatever he desires. His donation can be equal to a third, a half, two-thirds, or his entire estate, there being no objection in this instance.

Never-the-less, it is not recommended that an individual should donate his entire estate unless he has access to a particular [source of income], and is content that he will be financially independent from the servants of Allah.

It is important to note that Messenger (صلى الله عليه وسلم) forbade that he should donate an amount in excess of one third.

A third, and a third is a great deal - or a great amount: This statement is an evidence directing us towards the principle that a reduction in the amount donated from a third is more perfect and complete.

Accordingly, Ibn 'Abbaas (may Allah be pleased with them) mentioned:

* لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ *

Would that the people reduce [their donations] from a third to a fourth, for the Prophet (صلى الله عليه وسلم) said: A third, and a third is a great amount.[1]

Abu Bakr said: **I am content with that which Allah is pleased with for Himself.**
Meaning: One fifth. Hence he (may Allah be pleased with him) bequeathed [an amount equal] to a fifth of his wealth.

For this reason, we are aware that the actions of certain individuals concerning their practise of bequeathing a third is contrary to the practise of the Predecessors. Irrespective of the permissibility of the action, the preferred method is to reduce the amount from a third to either a fourth or a fifth of one's estate.

Our Jurists (may Allah have mercy upon them) stated: It is preferred to bequeath with a fifth (of one's estate), emulating the example of Abu Bakr al-Sadeeq (may Allah be pleased with him).

The Messenger of Allah (صلى الله عليه وسلم) continued:

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[1] Collected: al-Muslim (3070), *Kitab al-Waseeyah.*

Verily, leaving your inheritors in a state of prosperity is preferable to leaving them in a state of poverty, dependent upon the people.
Meaning: The practise of retaining one's wealth and avoiding the act of donation until death, thus enabling one's beneficiaries to inherit: This is deemed preferable to leaving them in a state of poverty, devoid of financial assistance.

Dependent upon the people. Meaning: Asking the people to provide sustenance for them.

This statement is indicative of the principle: It is preferable for the deceased to bequeath his wealth to his legal beneficiaries.

An individual should not assume therefore that an estate which is legally inherited by it's beneficiaries will not provide a source of reward, on the contrary this action will yield reward. For the Messenger (صلى الله عليه وسلم) said: **leaving your inheritors in a state of prosperity is preferable to leaving them in a state of poverty**.

If an individual bequeaths his wealth to his beneficiaries, they are the ones who shall derive the benefit from that bequest. In addition, these beneficiaries are his relatives.
If however he donates his wealth, those more distant from him shall be the ones who are conferred with the benefit.
Charitable gifts upon one's relatives are deemed superior to those conferred upon distant (relations), for almsgiving upon one's relatives is deemed charity for the purpose of strengthening the ties of kith and kin.

His statement: **You shall not incur any expense, desiring [by means of it] the Face of Allah, save you will be rewarded for it, even that which you place in the mouth of your wife.**

Incurring expenditure: Meaning: wealth, including: *deenars*, *dirhams*, clothes, furniture (beds), food or any other matter.
This form of expenditure shall yield reward providing it was incurred yearning for the Face of Allah.

An observation from this statement: **desiring [by means of it] the Face of Allah.**
Meaning: The intended objective in the expenditure: Not to seek except the Face of Allah the Exalted, the Majestic, by means of admittance in to Paradise, and the act of gazing at His *Vision*, Glory be to Him the Most High.

For the People of Paradise - may Allah place myself and indeed yourselves from amongst them - will see Allah, Glory be to Him the Most High. They will look towards Him, witnessing Him with their eyes as they observe the sun, clearly without interference from the clouds. Or as they gaze towards the moon on a clear night.

Meaning: They will see him in truth.[2]

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[2] [TN] - Shaykh al-Islaam ibn Taymiyyah affirmed the cardinal principle governing this matter:

إثبات رؤية المؤمنين لربهم يوم القيامة

Affirmation of the *Vision* of their Lord for the Believers on the Day of Judgement

The Explanation

The author (may Allah have mercy upon him) mentioned the Verses affirming the *Vision* of Allah the Most High.

The First Verse:

His statement:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

On that day [some] faces shall be radiant, looking towards their Lord
[Surah al-Qiyaamah : Ayah 22-23].

His statement: ﴿ وُجُوهٌ يَوْمَئِذٍ ﴾: **[On that day]**: Intending by that: The Final Day.

His statement: ﴿ نَاضِرَةٌ ﴾: **[Radiant]**: Intending by that: Beautified [by means] of youthfulness, from [the word]: (النَّضَارَة), with [the letter] *Daad*: Denoting beauty.

Indicative of that [meaning] is His statement:

﴿ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴾

So Allah saved them from the evil of that Day, and conferred upon them *Nadratan* and happiness
[Surah al-Insaan : Ayah 11].

﴿نَضْرَةً﴾: - (*Nadratan*): Beauty upon their faces, [and] ﴿سُرُورًا﴾: - (*Surooran*): Happiness within their hearts.

His statement: ﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾: **[looking towards their Lord].**

﴿نَاظِرَةٌ﴾ : - (*Nazhirah*) with [the letter] *Zha'a*: From [the word]: (النظر): Denoting: Vision.

Here the term is made transitive by [the presence of the preposition]: (إلى): Meaning: 'To.'

The [preposition] is indicative of the objective: A [form] of vision, whose origin is [located] in the face.

Accordingly, a vision which emanates from the face must be [actualised] by means of the eye, as opposed to a vision which emanates from the heart. [For this type of vision] may involve mental perception *(Baseerah)*, reflection *(Tadabbur)*, and speculation *(Tafakkur)*.

In this instance however, the source of vision stems from the face towards the Lord, the Majestic, the Exalted, in accordance with his statement: ﴿إِلَىٰ رَبِّهَا﴾ : **[looking]** ***towards*** **their Lord**.

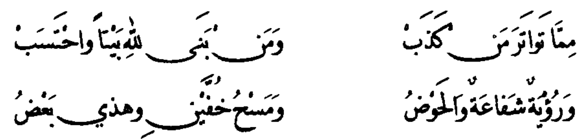
Hence, this noble Verse denotes [the following principle]: These radiantly beautiful faces shall look towards their Lord, the Majestic, the Exalted. Thereupon their beauty shall be embellished with a greater degree of beauty.
Consider how these faces have been prepared and are [in a state of] readiness to gaze at the Face of Allah, the Majestic, the Glorious. They are ready to look towards the Countenance of Allah by virtue of their [state] of radiance and beauty.
This Verse is therefore an evidence which indicates that Allah the Majestic, the Exalted, shall be observed by [means] of the eyesight, this being the statement of *Ahl al-Sunnah w al-Jama'ah.*

This is the manner in which they deduced their inferences, founded upon the Verses mentioned by the author. [In addition], their inferences founded upon the *Ahaadeeth al-Mutawaatir* (traditions narrated from one group to another) from the Prophet (صلى الله عليه وسلم) [are similar in nature].

These [traditions] are plentiful [in number] and have been transmitted by numerous Companions [of the Messenger of Allah (صلى الله عليه وسلم)]. Thereafter several [individuals from amongst] the *Taabi'een* transmitted [those traditions] from the Companions. [Thereafter], they were transmitted by the group who proceeded the *Taabi'een.* [In addition] to the generation who suceeded that [group]...and so forth.

[Mentioned in the footnote]:
Consult: *Sharh al-Sunnah*, Laalikaai, (p. 470); *al-Sharee'ah*, Aajaree, (p. 251); *al-Sunnah*, 'Abdullah bin al-Imam Ahmad, (1/229); *al-Ru'yah*, Imaam Daaraqutnee; *Haadee al-Arwaah*, Ibn al-Qayyim, (203).

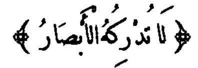
[Accordingly], the texts concerning [this matter] are definitive, affirmative, and indicative [of the inherent meaning]. For they are [present both] in the Book of Allah and in the *Mutawaatir Sunnah* of the Messenger of Allah (صلى الله عليه وسلم).
Concerning this matter, the [Scholars] recited in poetry:



From amongst the recurrent traditions - Whosoever fabricated a lie,
[And] whosoever constructed for Allah a house and was content,
[And] the Vision, the Intercession, the Pond,
The [act of] wiping over the shoes, and those are some.

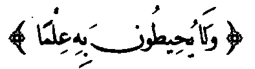
The intended objective of the *Vision*: The [act] of viewing their Lord, [particularised] for the Believers.

***Ahl al-Sunnah w al-Jama'ah* declare:** The *Vision* here is [by means] of the eyesight in truth. However, [this precept] does not dictate that [the eyesight] is incapable of perceiving Him, for Allah the Most High stated:



No vision can [obtain] perception of Him
[Surah al-Ana'am : Ayah 103].

Similarly, knowledge [contained] in the heart cannot [acquire] perception of Him either. Allah the Most High mentioned:



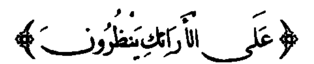
They shall never encompass [any matter] of His with their knowledge
[Surah Ta-Ha : Ayah 110].

Accordingly, we recognise our Lord by means of our hearts, however we are incapable of perceiving His Nature and His Essence. On the Day of Judgement we shall observe our Lord by means of our eyes, however our eyes are incapable of comprehending Him.

* * *

The Second Verse

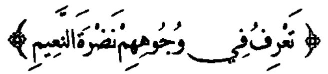
His Statement:



Upon elevated seats gazing [at all things]
[Surah al-Mutaffifeen : Ayah 23].

﴿الْأَرَائِكِ﴾: [Elevated Seats], plural of [the term]: (أَرِيكَة): Meaning: A beautifully [elevated] seat, veiled [by a garment] resembling mosquito netting.

﴿يَنظُرُونَ﴾: [Gazing]. There is no mention of what is viewed. It is therefore general to all matters that the sight receives pleasure from. The greatest and most blessed [matter] that the sight derives tranquillity from is the *Vision* of Allah the Most High. In conformity with His statement, the Most High:



You shall recognise upon their faces the radiance of delight
[Surah al-Mutaffifeen : Ayah 24].

The context of the Verse [mentioned] resembles His statement:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

On that day [some] faces shall be radiant, looking towards their Lord
[Surah al-Qiyaamah : Ayah 22-23].

Accordingly, they are gazing upon all matters that provide a [source] of pleasure and tranquillity to their sight.
Included in this [principle] is the vision of the evil companions being punished in Hell, in accordance with the statement of the Most High:

﴿قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ (51) يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ (52) أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ (53) قَالَ هَلْ أَنتُم مُّطَّلِعُونَ﴾

A speaker from amongst them will say: Verily I had a companion [in the world]. He used to say: Are you amongst those who believe that when we die and become dust and bones, we shall be raised forth? [The man] said [to his companions]: Will you look down?
[Surah al-Saffaat : Ayah 51-54].

﴿هَلْ﴾:- [Will]: To create a [state] of suspense... look down at what?... To his [former] companion.

﴿فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ﴾

So he looked down and observed him in the *Sawa'a* of the Fire

[Surah al-Saffaat : Ayah 55].

I seek refuge in Allah! He observed [his former companion] in the *Sawa'a* of the Fire.
Meaning: Amidst the root of the Fire, the source of the Fire.........Praise be to Allah. One [individual] is resident in the uppermost part of the loftiest Heaven, the [second] is amongst the lowest of the despicable. [Never-the-less the first individual observes the second], not-with-standing the vast distance between the two.

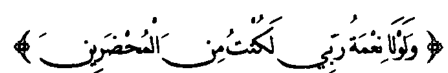
However the vision [possessed] by the dwellers of Paradise is dissimilar to the sight of the occupants of this world. In that state, an individual looks upon his kingdom in Paradise to the distance of one thousand years. He shall have the ability to gaze upon the furthest point as [easily] as his vision falls upon the closest point. For if an individual [in that abode] was in possession of vision comparable to that in the *Dunya*, he would never experience a state of delight and pleasure with the luxuries of Paradise. For his vision [would be restricted to matters] which are close in proximity, and [those situated at a greater distance would be concealed from him]. Thus many items would be hidden from him.
[In the Verse mentioned], the occupant's vision [travelled] from the loftiest Paradise to the lowest pit of the Fire. Hence, he observed [his former companion] in the root of the Fire.

He mentioned, addressing the dweller of the Fire:

﴿ قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴾

He said: By Allah, you almost ruined me
[Surah al-Saffaat : Ayah 56].

This illustrates the [principle] that his companion was constantly attempting to lead him astray. Accordingly, he said: ﴿إِن كِدتَّ﴾: **[you almost]**, indicating that he was on the verge [of misguiding him].
In addition: ﴿إِن﴾: Is *Mukhafiffah* (without *Tashdeed*) not *Thaqeelah* (with *Tashdeed*).
[The conversation continues].



Had it not been for the Grace of my Lord, I would certainly have been amongst those brought forth [to the Fire]
[Surah al-Saffaat : Ayah 57].

I say: At one time people would dispute with one another concerning this matter. How can an individual who is [situated] in an elevated place, address the one whom he looks upon and converses with. [Considering the fact that the one addressed] is [situated] in the lowest of places.
However, certain man-made technological inventions have now appeared, for instance: Satellites, telephones, and the television, amongst other items. An individual can see during the course of it's use, the one who he is speaking to. [Furthermore], he may [also] observe the one

who is addressing him, despite the distance between the two [individuals]. In addition, it is not possible for us to compare what is [present] in the Hereafter in relation to that of the *Dunya.*

Hence, ﴿يَنظُرُونَ﴾: [Gazing]: Is general in meaning: Gazing towards Allah, and observing what has been [prepared] in relation to the luxuries and delights [present within Paradise], and looking upon that which is occurring to the occupants of Hell in relation to their punishment.

If it is said: This is problematic. Ought they look towards the occupants of the Fire, jesting with them and chastising them?

We respond: By Allah - Verily the occupants of Hell caused the inhabitants of Paradise to taste punishment, tribulation and distress [in the *Dunya*] to a far greater extent. Allah the Most High mentioned:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ﴾

Verily those who transgressed [in the *Dunya*] used to laugh at those who believed
[Surah al-Mutaffifeen : Ayah 29].

﴿يَضْحَكُونَ﴾: **[Laughed]:** Either in their gatherings, or amidst their presence.

﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (30) وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ﴾

Whenever they passed by them, they used to wink at one another [in mockery], and when they returned to their own people, they would return jesting
[Surah al-Mutaffifeen : Ayah 30-31].

Meaning: They returned in a state of pleasure and delight, [induced] by their statements [of mockery].

﴿وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ﴾

When they saw them, they uttered: Verily these [people] have been led astray
[Surah al-Mutaffifeen : Ayah 32].

Allah the Most High declared:

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (34) عَلَى الْأَرَائِكِ يَنظُرُونَ﴾

But on this Day, those who believed shall laugh at the unbelievers.
On elevated seats, gazing [at all matters]
[Surah al-Mutaffifeen : Ayah 34-35].

Looking upon them whilst they - and refuge is sought in Allah - are in the depths of Hell.

Hence, this matter is [deemed] [a product] of the perfect and complete justice [administered] by Allah the Exalted, the Majestic. This [is evidenced] by His action of placing those who experienced hardship and difficulty in the *Dunya*, in a [state] of delight and pleasure, by reason of the Bounties of Allah conferred upon them. In addition to, [their action] of reprimanding those who have been [placed] in the depths of Hell.

* * *

The Third Verse

His Statement:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

For those who have performed good [deeds] is the best [reward] and an increase
[Surah al-Yunus : Ayah 26].

His statement: ﴿لِّلَّذِينَ﴾: **[For those who]**: [This type of construct is grammatically known as] *Khabar Muqqadam*: An 'advanced' predicate in the nominative sentence.

In addition: ﴿الْحُسْنَىٰ﴾: **[the best reward]**: [This type of construct is grammatically known as] *Mubtada Mu'akkhar*: A 'belated' subject in the nominative sentence: Denoting the Paradise.

﴿وَزِيَادَةٌ﴾: **[and an increase]**: [The action] of looking towards the Countenance of Allah.

It was in this manner that the Prophet (صلى الله عليه وسلم) explained the Verse, this is evidenced by the tradition mentioned in Saheeh Muslim, amongst other books.

Hence, this Verse includes an evidence affirming the *Vision* of Allah by virtue of the explanation [tendered] by the Messenger (صلى الله عليه وسلم). [Furthermore], he was the most learned [individual] amongst the people concerning the interpretation of the Qur'an, there being no sphere of doubt here. Indeed he interpreted the Verse [to mean] the [act of] looking towards the Face of Allah. This is [deemed] an [additional] increase upon the delights of Paradise.

Accordingly, this matter is dissimilar in nature to the other categories of delights to be found in Paradise. For the type of amenities found in Paradise are those [connected] to the body: Rivers, vegetation, fruit of various kinds, pure wives....a delighted heart [therefore] follows. However, [the act of] gazing towards the Countenance of Allah is a pleasure [connected] to the heart. The occupants of Paradise shall not witness a pleasure greater [in nature] than it, we beseech Allah to place us amongst those who look upon Him.

There is nothing comparable to this [particular] delight, no fruit, no river, nor any other matter at all. Hence, He said: ﴿وَزِيَادَةٌ﴾: **[and an increase]**: Meaning: An increase upon *al-Husnaa*.

* * *

The Fourth Verse

His Statement:

﴿ لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴾

They shall have therein that which they desire, and We have an increase
[Surah al-Qaaf : Ayah 35].

His statement: Meaning: Paradise [contains] all that they desire.

It has been mentioned in an authentic tradition that a man said to the Prophet (صلى الله عليه وسلم):

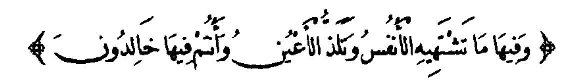
يَا رَسُولَ اللهِ إِنِّي أُحِبُّ الْخَيْلَ فَفِي الْجَنَّةِ خَيْلٌ قَالَ إِنْ يُدْخِلْكَ اللهُ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تَرْكَبَ فَرَسًا مِنْ يَاقُوتَةٍ حَمْرَاءَ تَطِيرُ بِكَ فِي أَيِّ الْجَنَّةِ شِئْتَ إِلَّا رَكِبْتَ وَأَتَاهُ رَجُلٌ آخَرُ فَقَالَ يَا رَسُولَ اللهِ أَفِي الْجَنَّةِ إِبِلٌ قَالَ يَا عَبْدَ اللهِ إِنْ يُدْخِلْكَ اللهُ الْجَنَّةَ كَانَ لَكَ فِيهَا مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ

O Messenger of Allah, indeed I love horses, will there be horses in Paradise?
He said: If Allah admits you into Paradise, would you not desire to ride on horses [made from] rubies. You will indeed fly upon them and they shall [take you] to any Paradise that you wish.
Another man came to him and said: O Messenger of Allah, are there camels in Paradise?
He said: O slave of Allah, if Allah admits you into Paradise, you shall find therein all that you yearn for and provides [a source of] pleasure to your eye.

Collected: Imam Ahmad (5/352); Tirmidhi (2543); Abu Nua'ym in his annotations upon *al-Zuhud*, Ibn al-Mubaarak (271); Baghawi, *Sharh al-Sunnah* (4385) from Buraydah al-Aslamee (may Allah be pleased with him).
Shaykh Al-Albaanee declared it *Da'eef*, *Da'eef Sunan al-Tirmdhi*, (459).

Accordingly, any matter yearned for by an individual shall be granted to him. Indeed a group of Scholars mentioned: If an individual yearned for a son, he shall certainly be granted one. Thus, any matter desired by a person shall be conferred upon him.

Allah the Most High mentioned:



They shall have therein all that their souls desire, and all that provides [a source] of delight to their eyes, and you shall abide therein forever
[Surah al-Zukhruf : Ayah 71].

His statement: ﴿ وَلَدَيْنَا مَزِيدٌ ﴾: **[and] We have an increase**: Meaning: An increase upon that which they desire.

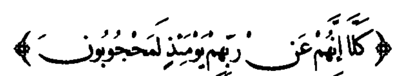
Meaning: If an individual desired a [particular] matter, he shall be granted it, [in addition to] an increase. This [principle] is in accordance with the authentic tradition concerning the final entrant of the People of Paradise. Allah the Exalted, the Majestic, shall confer upon him a bounty and then an [additional] blessing...the man will thereafter say: **I am content**. Allah shall respond: **You shall have it's example thereof, and a ten fold increase.**
Hence, [the amount conferred] is greater than that which he [initially] desired.

(The tradition mentioned is a summarised version of the narration of Abu Sa'eed al-Khudaree (may Allah be pleased with him)), collected: al-Muslim (177).

[Accordingly], ﴿ مَزِيدٌ ﴾: **[an increase]**: Has been interpreted by numerous Scholars in a manner similar to the Prophetic exposition of the [term]: ﴿ وَزِيَادَةٌ ﴾: **[and an increase]**. It being: Looking upon the Face of Allah the Beneficent.

Thus, the author mentioned four Verses which are indicative and affirmative of the *Vision* of Allah the Most High.

A fifth Verse was employed by Imam al-Shaafi'ee as an evidence (may Allah have mercy upon him). It pertains to His statement, the Most High, concerning the transgressors:



Nay! Surely they will be veiled from [looking at] their Lord
[Surah al-Mutaffifeen : Ayah 15].

The point of view ascribed to: These individuals shall not be veiled from His Wrath, rather those whom He is pleased with shall see Him. Accordingly, if those [transgressors] whose His Wrath is upon shall be veiled from Him, the people whom He is pleased with shall see Him.
This process of deduction is very strong, for if all people were to be veiled from Him, there would be no significance in the [act of] mentioning and particularising the [transgressors].

Thus we say that there are five Verses [in total]. [In addition], perhaps we can introduce the statement of Allah the Most High to this [series]:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

No [form] of vision can perceive him, [however] He perceives all vision

[Surah al-Ana'am : Ayah 103].

We shall discuss [this Verse] in relation to the rejectionists, *Insha'a Allah.*

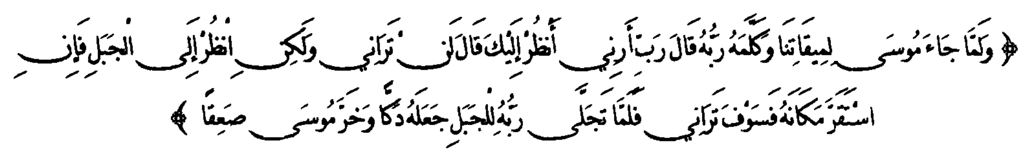
Accordingly, [the aforementioned] statement is the [opinion] of *Ahl al-Sunnah w al-Jama'ah*, pertaining to the *Vision* of Allah and it's [various] evidences. They are clear and unequivocal [in meaning]. No individual can reject them save an ignorant one or an arrogant one.

* * *

Amongst those who have contradicted *Ahl al-Sunnah w al-Jama'ah*: Groups from amongst the 'People of *Ta'teel*,' associated to the *Jahmiyyah*, *Mu'tazilah*, *'Asha'irah*, including others. They have established their arguments upon ambiguous narrative evidences, and tenuous intellectual proofs.

In Relation to the Narrative Evidences:

The First: His statement the Most High:



When Moosa arrived at Our appointed time and place, his Lord spoke to him. [Moosa] said: O my Lord! Show me [Yourself] that I may look upon You. Allah said: You shall not see Me, however look towards the mountain, if it remains in it's place then you shall see Me. Thus when his Lord appeared before the mountain, He caused it's devastation, and Moosa collapsed in [a state] of unconsciousness
[Surah al-'Ara'af : Ayah 143].

[This Verse is employed to denote the following principle]:

The intended meaning of: ﴿لَنْ﴾ :

[If the conjunction '*lan*' precedes the verb, in this instance: ﴿تَرَانِي﴾ : (you shall see me), it denotes an absolute negation of that action in the future].
Thus the meaning is: **You shall *not* see me [ever].**

[In this instance] 'information' has been disaffirmed, [i.e. The principle of looking upon Allah], and the information of Allah the Most High is true in nature, it cannot accept any [form] of abrogation.

The Rebuttal [of this allegation] is Presented in Different Perspectives:

The First: The impermissibility of: ﴿لَنْ﴾: [Employed to denote] the absolute disaffirment of that action in the future, for it is merely *Da'wa* (an allegation), [in essence].

Ibn Maalik mentioned in *al-Kaafiyah*:

وَمَنْ رَأَى النَّفْيَ بِلَنْ مُؤَبَّدَا　　　فَقَوْلَهُ ارْدُدْ وَسِوَاهُ فَاعْضُدَا

Whosoever ascribes to the opinion that 'lan' is absolute [in disaffirming an action],
His statement is to be rejected and the [correct opinion] is to be supported.

The Second: Moosa did not request a *Vision* of Allah in the Hereafter, rather he quested for a *Vision* in the present, in accordance with his statement:

﴿ أَرِنِي أَنظُرْ إِلَيْكَ ﴾

Show me [Yourself], that I may look upon You.

Denoting: Now, in the present. Hence, Allah the Most High said: ﴿ لَن تَرَانِي ﴾: **[You shall not see Me].**

Meaning: You cannot see Me now.
Thereupon Allah the Most High presented the example of the mountain, to which He the Most High revealed Himself to, and consequently caused it's destruction.
[Evidenced] by His declaration:



[however] look towards the mountain, if it remains in it's place then you shall see Me

When Moosa witnessed what occurred to the mountain, he became cognisant of [the fact] that he was physically incapable of looking towards Allah. As a consequence, he collapsed in a state of unconsciousness by reason of the [absolute] terror of what he had observed.

We say: The [act] of looking upon Allah in this world is impossible, for the nature of man is such that he is incapable of enduring the *Vision* of Allah the Exalted, the Majestic. Indeed, how would that be possible, for the Prophet (صلى الله عليه وسلم) said:

* حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ *

His veil is light. If He removed it, the august splendour of His Countenance would destroy every matter in His creation that His Sight arrived upon.

Collected: al-Muslim, *Kitab al-Imaan*.

It is possible however to observe Allah the Most High in the Hereafter, for mankind on that day shall be in a different existence and it's state of affairs shall be different to those [experienced] in the present world. This matter is known by virtue of the texts [contained] in the Book and the *Sunnah* pertaining to the [events] which shall occur upon the planes of *Qiyaamah* (the Day of Judgement), and mankind's residence in either the House of Pleasure or the Dwelling of Hell.

The Third Perspective: It is said amongst the rejectionists: It is inconceivable that Allah may be seen in the Hereafter. This is founded upon the [premise] that it's affirmation necessitates [the existence of] a deficiency in the Essence of Allah the Most High. It is by this manner that they furnish themselves with a justifying explanation for their diassafirment.

[It may therefore be deduced according to their argument]: The moment Moosa questioned his Lord concerning the *Vision*, his [question] circulated between [either]:

[1] A [state] of ignorance pertaining to [the rules and regulations] that Allah has duty bound [upon creation], and [those matters] which are inconceivable by nature of His Essence.

[2] Or it is [to be deemed] a transgression in his supplication, by his [action] of requesting Allah for a matter which was improper for Him [to execute]. [This is based upon] the assumption that Moosa was aware that it was a preposterous [request] by virtue of the Nature of Allah. (If it is assumed that Moosa was unaware...we return to point [1])

[In view of this]: The rejectionists are greater in knowledge than Moosa concerning that which Allah the Most High has obligated [upon his servants] and is [deemed] inconceivable by His Nature. Indeed this is a misguided conclusion!

Accordingly: Every ,evidence [found] in the Book or the authentic *Sunnah* which can be employed as a proof to affirm a false [precept] or the denial of the truth, can be used as a proof against those who mention it. For it is not an evidence in [support] of their [point of view].

The Second Evidence [employed] to negate the *Vision* of Allah:

﴿ لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

No [form] of vision can perceive Him, [however] He perceives all vision. He is the Most Kind, and All-Aware.
[Surah al-Ana'am : Ayah 103].

A Rebuttal of their Argument:

The Verse [mentioned] negates [the concept] of *al-Idraak* (sensory perception), however the *Vision* does not necessitate [that Allah] be perceived. Have you not considered the one who gazes towards the sun, [his level] of perception does not encompass it?! Accordingly, if we are to affirm that Allah the Most High can be observed, it does not dictate that He is to be perceived by means of this [form] of *Vision*. For [the act] of perception (i.e. *al-Idraak*) is more particular than the general *Vision*.

Hence we declare: To disaffirm *al-Idraak* suggests the existence of the origin of the *Vision*, **for the denial of the specific dictates the existence of the general**. Hence, if the general was non-existent it would necessitate that *it* be negated.

It is said: The eyes cannot see Him: [In this instance] the denial dictates a rebuttal of the specific (*al-Idraak*), and not vice-versa. Therefore, if the general (i.e. the *Vision*) was non-

existent, the rebuttal of the specific is pretension and nonsensical. Indeed the words of Allah the Exalted, the Majestic are too exalted for that.
Upon consideration, the Verse contains an evidence against their [position] and not in support of it.

In Relation to the Intellectual Proofs [propounded] in Refutation of the *Vision*:

They argue: If Allah can be seen, it dictates that He has a body. [However] it is impossible for Allah the Most High to assume a body, for it necessitates [engaging] in *Tashbeeh* (likening) and *Tamtheel* (comparison).

A Rebuttal of their Argument:

If the *Vision* of Allah dictates that He should [be in possession] of a body, then it ought to be that. However, we are conversant with definitive knowledge that it is not analogous to the bodies of created beings, for Allah the Most High declares:

﴿ لَيْسَ كَمِثْلِهِۦ شَيْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

There is nothing comparable to Him, He is the All-Hearing, the All-Seeing
[Surah al-Shoora : Ayah 11].

In addition, the statement concerning the body: The act of it's denial or it's affirmation is from amongst the innovated matters of the *Mutakalimoon* (People of *Kalaam*). The denial or affirmation is neither mentioned in the Book nor in the *Sunnah*.

Verily the rejectionists have responded to the [various] proofs [advocated] by those who affirm [the *Vision*], by means of imbecilic answers. They have [engaged themselves] in [the act] of distortion [to such an extent] that it is not concealed from any individual. However, this is not an [appropriate] occasion to make reference to them, rather they are mentioned in the detailed works.

The Benefit Obtained by the One who Traverses upon these Verses

In relation to the matter of the *Vision*: What [can provide a] greater influence upon the direction of the pursuer. For the *Dunya* shall become contemptible in the [eyes] of an individual who discovers that the [ultimate] objective is [the act] of looking upon the Face of Allah, and the path leading towards it are the righteous actions. Every matter shall [assume the status] of being inexpensive in relation to the realisation of gazing towards the *Vision* of Allah the Majestic, the Exalted. For it is the objective of every questor, and it is the final goal of the pursuers.

Accordingly, if you are aware that you shall see your Lord in reality by means of the eye, then by Allah - the *Dunya* shall not be equated with any matter.
Thus, the entire *Dunya* is of no significance, for the [act] of looking upon the Countenance of Allah is the Bounty that the competitors compete for, the pursuers pursue for, and is the objective of the purpose in the sum total of affairs.

Hence, if you are aware of that matter, are you not going to endeavour towards obtaining that?

He said: **You shall not incur any expense, desiring [by means of it] the Face of Allah, save you will be rewarded for it, even that which you place in the mouth of your wife:**
Meaning: Even a single morsel of food which an individual provided for his wife to eat shall provide a source of reward for him, assuming his objective [in doing so] was to seek the Face of Allah.
In addition, expenditure upon one's wife is an obligation, if an individual did not spend, she would certainly respond: Either you spend or you divorce me.
Never-the-less, Allah shall reward those who incurred any form of expenditure upon their wives, yearning [by means of their action], His Face.
Furthermore, an individual shall be accredited with reward for that expenditure. [Regardless of whether or not] it was incurred upon his children, or upon his mother and father. Indeed any expenditure incurred, even if it be upon the individual himself, yearning for the Face of Allah, shall provide a source of reward for that [act of] expenditure.

He then said (may Allah be pleased with him): **O Messenger of Allah, I remain behind after my companions?**
Meaning: Will I remain behind after my companions have departed?
Meaning: Will I be detained after the departure of my companions, and therefore die in Makkah?

The Prophet (صلى الله عليه وسلم) clarified that he would not be detained, thus he said: **Indeed you will not remain behind.**
He proceeded to clarify that if he should remain behind and perform righteous deeds, yearning for the Face of Allah, he will be elevated before Allah, in rank and level.
Meaning: If it is decreed that (S'ad) should remain behind, prevented from leaving Makkah. In addition, should he perform deeds yearning for the Face of

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The Answer: Yes, I shall struggle towards obtaining that without any hesitation.

The rejection of the *Vision* is a grave act of transgression. However faith in the *Vision* provides a powerful impetus towards the attainment of the objective. [Furthermore] it is not difficult, Praise be to Allah, for the entire religion is [founded upon] simplicity. Even if a difficulty is found, the religion facilitates it. Thus the foundation is one of ease and simplicity. If a difficulty is discovered, the religion facilitates it a second time. If [a particular] matter cannot possibly be established, it is removed. Thus, there is no obligation upon the infirm and no forbidden action in a state of necessity.

Consult: *Sharh al-'Aqeedah al-Waasiteeyah*, Shaykh Muhammad al-Salih al-'Uthaymeen, (Volume 1, P.448-459).

Allah, indeed Allah Glory be to Him, will elevate him in rank and level. Rank in position, and level in place.

Allah the Exalted, the Most Glorious, shall elevate him by levels in the Eternal Garden of Bliss. Irrespective of whether or not those actions were performed in Makkah, a land which he migrated from.

The Prophet (صلى الله عليه وسلم) continued: **Perhaps you will remain behind**:
You will remain behind: Here the action of remaining behind is not as in the first instance.
Perhaps you will remain behind:
Meaning: You will live long and prosper in this world.
This is what occurred, for S'ad ibn Abee Waqaas lived for a significant period of time.
Indeed the Scholars mentioned that he (may Allah be pleased with him) was succeeded by seventeen sons and twelve daughters. In contrast to the initial period, when he had only a single daughter. Never-the-less he remained behind, he was granted long life, and was blessed with numerous children.

His statement: **Until [some] nations benefit from you and others are hurt by you.**
Certainly this is what occurred, for S'ad (may Allah be pleased with him) continued [to reside in the *Dunya*], and proceeded to play an instrumental role in the Islamic conquests which followed.
He was accredited with conquests and victories, spectacular in essence and momentous in significance. Hence, he was a source of benefit for certain nations, i.e. the Muslims. Furthermore, he was a source of distress and ordeal for other nations, i.e. the unbelievers.

Thereafter he said: **O Allah accept and allow to pass the migration of my Companions.**
He (صلى الله عليه وسلم) asked Allah to accept and seal their migration. This matter was sought for two reasons:

The First Matter: To establish them upon *Imaan*, for if an individual is firm upon *Imaan*, he will be resolute upon his migration.

The Second Matter: To ensure that no individual from amongst the [Companions] returned to Makkah after their departure from it, undertaking the *Hijrah* in the cause of Allah and His Messenger.

An analogous example: An individual abandons a particular country, undertaking the migration for the sake of Allah and his Messenger. This action is analogous to wealth donated for the purpose of charity: **It is impossible that this action can be reversed.**
Similarly, any matter which is abandoned for the sake of Allah, cannot be returned to.

An example to illustrate: Many individuals from amongst the people have successfully excluded the television from their homes as a means of repentance to Allah. They have distanced themselves from it, and from the inherent evil contained within it.
Thereafter they enquire: Is it possible that we can return the television to our homes?

We respond: No, not after you have removed it for the sake of Allah, do not return it. For if an individual abandoned a matter for the sake of Allah, and distanced himself from it for His sake, there can be no return to it.
Accordingly, the Messenger (صلى الله عليه وسلم) asked his Lord to accept and seal the migration of his Companions.

His statement: **Return them not upon their heels**.
Meaning: Do not place them in a state of regression upon *Imaan* followed by apostation upon their heels. For *Kufr* (unbelief) is retrogression and *Imaan* is progression.

This principle is contrary to what the atheists allege today, when they ascribe the term 'backwardness' to Islaam. They declare that advancement is rooted in the separation of an individual from Islaam. For the ideology of secularism does not distinguish between *Imaan* and *Kufr*, transgression and obedience, and refuge is sought in Allah.
Rather *Imaan* is progression and advancement in truth.

Those individuals at the forefront of progression are the Believers, for advancement is engineered by *Imaan*, and apostasy is retrogression upon one's heels.
Hence the Prophet (صلى الله عليه وسلم) mentioned: **Return them not upon their heels.**

This tradition includes numerous points of immense benefit:

From amongst them: The visitation of the sick is from the guidance of the Prophet (صلى الله عليه وسلم), demonstrated by his action of visiting S'ad ibn Abee Waqaas (may Allah be pleased with him).
The visitation of the sick contains benefits for both the visitor and the one visited. The visitor fulfils the right of his Muslim brother. For amongst the inherent rights of your Muslim brother is the obligation to visit him when he is experiencing sickness.

From amongst them: If an individual visits an invalid, he does not cease to wander amongst the Gardens of Paradise.
Meaning: He is rewarded with the fruits of Paradise until he returns.

From amongst them: It provides a reminder for the visitor concerning the Bounty of Allah, in His action of bestowing upon the servant his state of good health and well being. For when the individual looks upon the invalid he may observe the [difficulties] which he is enduring as a result of the sickness. He can then consider his own state of health and well being, and can therefore appreciate the value of Allah's Blessing upon him, by reason of his state of good health.
Indeed good health is recognised and appreciated by it's opposite.

From amongst them: The establishment of a bond embracing love and affection. If an individual visits a sick person, that visit settles in the heart of the invalid providing a source of constant remembrance in his heart. Furthermore, every time he remembers the occasion of his visit it causes him to love the one who visited him. This becomes apparent upon his convalescence when a meeting occurs between the two, the visitor will find the one who was visited grateful and thankful. He will observe how his heart becomes delighted with this matter (meeting).

In relation to the one visited: There is a benefit for him too. For the visit provides a source of pleasure and delight in the heart of the one visited. In addition, the act of visiting causes the removal of anxiety and depression caused by the illness.
Perhaps the visit will occasion a platform for reminding the sick of the goodness, the obligation to repent, and any matter relating to the will or testament.
In addition, perhaps the invalid desires to donate an amount upon the visitor, in order to discharge a debt or it's example thereof. Hence, a benefit is conferred upon the one visited.

As a consequence the Scholars mentioned: The one who visits the sick is duty bound to relieve his sorrow and provide a source of comfort for the sake of the invalid.
In essence there is an obligation to occasion his happiness and cause him to be cheerful, by saying:

(ما شاء الله): - (*Maa shaa'a Allah*): You are in a good state, or that which is synonymous in meaning.
It is not necessary for him to say, for example: You are fine.
For perhaps on that day he is experiencing greater pain than on the day before, rather he should say: **You are in a good state**, because all the affairs of a Believer are construed as good. This is deemed so, irrespective of whether he is afflicted by harm, or he experiences a state of happiness and joy. In each instance, he is considered to be in a good state.

The appointed time is fixed and unavoidable. Regardless of whether or not this particular illness occasions his death. If he is to continue to dwell in the world, he is destined to do so.

In addition, it is necessary that the visitor reminds the individual of the importance to seek repentance, however he should not do so in an overt and direct fashion, for this may occasion concern and anxiety. It could cause the invalid to surmise that if the illness was not potentially fatal, he would not have been reminded of the need to seek repentance.

Rather the visitor ought to introduce this subject by mentioning Qur'anic Verses and Prophetic traditions which extol the virtues of those who seek repentance, thus facilitating the invalid to remember this matter.

Furthermore, he ought to remind the individual concerning the matter of the will and testament.
He must not however state, for example: Prepare your will, for your appointed time is approaching. If the subject is introduced in this fashion it will undoubtedly effect concern and anxiety, rather it ought to be mentioned by way of narratives which make reference to these matters.

The People of Knowledge mentioned: It is necessary to recite the Qur'an for the invalid if he demonstrates an enthusiasm and yearning for you to do so. In addition, to narrate that which has been mentioned by the Prophet (صلى الله عليه وسلم) [is recommended].

For example, his supplication:

* أَذْهِبِ البَاسَ رَبَّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا *

Remove the illness O Lord of the people! Cure him for You are the One Who cures. There is no cure but Yours, a cure that leaves no ailment.[3]

His supplication:

* رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَيَبْرَأَ *

Our Lord Allah who is in Heaven, Hallowed is Your Name and Your Command in the Heaven and upon the earth, as is Your Mercy in the Heaven. So place Your Mercy upon the earth, You are the Lord of the righteous affairs, forgive us for our sins and our mistakes. Send down mercy from Your Mercy, a cure from Your Cure upon this pain, so that he may recover.[4]

In addition, he may recite *Surah al-Faatiha*. For *Surah al-Faatiha* is a source of *Ruqya,* to be recited upon the sick, and upon those who have been stung or bitten by scorpions, snakes or other creatures of a similar nature.[5]

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[3] Collected: Bukhari (5675), *Kitab al-Mardaa*, and Muslim (2191), *Kitab al-Salaam.*

[4] Collected: Abu Dawood (3892), *Kitab al-Tibb*; al-Haakim, *al-Mustadrak* (1/343-344). He said: The two Shaykhs employed all the narrators of this tradition as an evidence except Ziyaadah bin Muhammad. He was a Shaykh from amongst the People of Misr, [he was described as]: *Qaleel al-Hadeeth* (He narrated only a few traditions).
al-Dhahabee mentioned in *al-Talkhees*: Bukhari, in addition to others said: *Munkar al-Hadeeth* (The tradition contains a narrator who is deemed 'weak' and contradicts authentic traditions).

[5] For the Prophet (صلى الله عليه وسلم) approved of the one who employed it as a means of *Ruqya.* Collected: Bukhari (5749), *Kitab al-Tibb,* and Muslim (2201), *Kitab al-Salaam.*

It is important to note: If the invalid expresses an implicit eagerness that the Qur'an is recited in his presence, it ought to be recited, lest the invalid be compelled to request the recitation [explicitly].

For the Prophet (صلى الله عليه وسلم) mentioned:

﴿يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَلَا يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

Seventy thousand from amongst my *Ummah* shall enter Paradise without reckoning. They asked: Who are they O Messenger of Allah? He said: They are the ones who do not seek *Ruqya*, do not believe in good or evil omens (from birds), and do not practise cauterisation. [Rather] upon their Lord they place their trust.[6]

His statement: (لَا يَسْتَرْقُونَ): **[who] do not seek *Ruqya*.**

Meaning: They did not request an individual to recite the Qur'an upon them.

Similarly, if the invalid expresses a desire that the visitor remains in his presence, the visitor's stay ought to be extended. For the visitor is upon goodness and in receipt of reward.
Hence, prolong your visit and cause happiness to descend upon the invalid. Perhaps the admittance of delight in to his heart will precipitate his recuperation, for the presence of happiness and pleasure in the heart of the sick is reckoned to be amongst the most important factors which aid recovery.
Accordingly, remain in his presence until you become aware of his contentment.

Conversely, if it is observed that the invalid is overburdened and is not in favour of your presence. Or the [individual] prefers that you leave thus enabling him to remain in the presence of his family, [a gathering] wherein he derives delight. You ought to avoid any delay, enquire about his condition then depart.

It is important to note: This tradition of S'ad ibn Abee Waqaas embodies the legal directive of visiting the sick.

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[6] Collected: Bukhari: (5756), *Kitab al-Tibb*, and Muslim (220), *Kitab al-Imaan*.

From amongst the benefits: An illustration of the noble character of the Messenger (صلى الله عليه وسلم). For there can be no sphere of confusion that the Prophet (صلى الله عليه وسلم) was the most beautiful in conduct, and exemplary in character.

Allah has affirmed this point:

﴿نٓ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ (1) مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (2) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ
(3) وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

Noon. By the pen and what [the Angels] write (in the Records of men).
You (O Muhammad) are not, by the Grace of your Lord, a madman.
Verily, there will be an endless reward for you.
Indeed you are of an exalted standard in character.
[Surah al-Qalam : Ayah 1-4]

Accordingly, the Prophet (صلى الله عليه وسلم) habitually visited the sick from amongst his Companions, calling upon them and conveying the Islamic greeting. Indeed he would pass by infants and greet them too.[7]

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From amongst the benefits: The obligation upon an individual to consult the People of Knowledge, for Sa'd ibn Abee Waqaas (may Allah be pleased with him) sought advise from the Prophet (صلى الله عليه وسلم) when he desired to donate an amount from his wealth.

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[7] [TN] - Founded upon the Prophetic tradition, related by Anas bin Maalik (may Allah be pleased with him):

أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

He passed by a group of infants and conveyed the greeting upon them. [Anas] said: The Prophet (صلى الله عليه وسلم) used to perform this action.

Collected: al-Bukhari (5778), *Kitab al-Isti'dhaan.*

Hence, he said: **I am in possession of wealth, however I have no beneficiaries save a single daughter. Should I therefore donate two thirds of my wealth in charity? He said: No.**

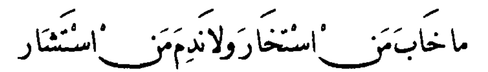
This tradition contains therefore a directive to consult the People of Knowledge and Opinion. For each individual is restricted in a certain manner, to a particular field.

An example to illustrate: If an individual desired to pursue a certain matter pertaining to the *Deen*, he ought to consult the People of Knowledge, for they are more learned in matters of religion.

If an individual desired to purchase a house, he is obligated to consult the specialists involved in property and real estate.

If an individual decided to purchase a car, he is recommended to seek advice from those mechanics who specialise in automobile engineering.

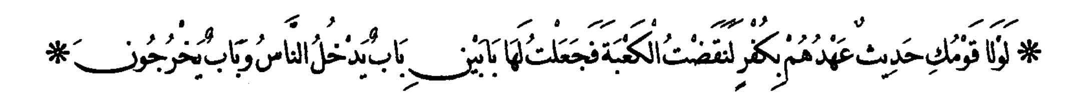
Accordingly it is mentioned:



Whosoever sought guidance was not unsuccessful,
Whosoever sought counsel did not regret

It is not possible for an individual to perfect himself. Whosoever alleges perfection of oneself is deficient. Rather he ought to seek consultation, specifically in matters of importance which are pertinent to issues relating to the *Ummah*. For a person can perhaps be motivated by enthusiasm and emotion, compelling the performance of a certain matter, whose essence is correct and free from error. However speaking about that issue may be detrimental, either at a particular time, place, or circumstance.

It was for this reason that the Prophet (صلى الله عليه وسلم) left the building of the *Ka'bah* upon the foundations [established] by Ibraheem, afraid of the discord which may occur in an attempt to alter the building.
Hence, he said to 'Ayesha (may Allah be pleased with her):



Had it not been for the recent exit of your people from unbelief, I would have demolished [and then rebuilt the *Ka'bah* upon the foundations of Ibraheem]. [Furthermore], I would have indeed placed two doors [in the *Ka'bah*], a door [allowing] the people to enter, and a door [allowing] the people to exit.[8]

He (صلى الله عليه وسلم) desired to alter the building in order to permit the people to enter the House of Allah, the Glorious, the Majestic. Never-the-less, he abandoned this action afraid of the turmoil it may occasion, despite the inherent good in the action.[9]

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[8] Collected: al-Bukhari (126), *Kitab al-'Ilm*, and al-Muslim (1333), *Kitab al-Hajj.*

[9] [TN] - Upon the path of clarification and completeness:

يَا عَائِشَةُ لَوْلَا أَنَّ قَوْمَكِ حَدِيثُو عَهْدٍ بِشِرْكٍ، [وليس عِندي مِن النفقةِ ما يُقَوِّي على بنائِه]؛ [لأنفقتُ كنزَ الكعبةِ في سبيلِ اللهِ، و] لَهَدَمْتُ الْكَعْبَةَ فَأَلْزَقْتُهَا بِالْأَرْضِ، [ثمّ لَبَنَيْتُها على أساسِ إبراهيم]، وَجَعَلْتُ لَهَا بَابَيْنِ [مَوْضوعَيْنِ في الأرضِ]؛ بَابًا شَرْقِيًّا [يدخلُ النّاسُ منه]، وَبَابًا غَرْبِيًّا [يخرُجون منه]، وَزِدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحِجْرِ (وفي روايةٍ: ولَأَدْخَلْتُ فِيهَا مِنَ الْحِجْرِ)، فَإِنَّ قُرَيْشًا اقْتَصَرَتْهَا حَيْثُ بَنَتِ الْكَعْبَةَ [فإنْ بَدا لِقَوْمِكِ مِنْ بَعْدِي أَنْ يَبْنُوهُ؛ فَهَلُمِّي لِأُرِيَكِ مَا تَرَكُوا مِنْهُ فَأَرَاهَا قَرِيبًا مِنْ سَبْعَةِ أَذْرُعٍ]

O 'Ayesha, had it not been for the reason exit of your people from *Shirk,* [and I do not have the financial resources to extend the structure] [Indeed I would have spent the 'Treasure of the *Ka'bah*' in the Path of Allah], I would have demolished the *Ka'bah*, and levelled it to the ground. [Then I would have built it upon the foundations [established] by Ibraheem], and placed therein two doors, [two positioned on the ground]. A door [situated] on the eastern [side] [allowing the people to enter], and a door [situated] on the western [side] allowing the people to exit. I would have extended it by six cubits within [the boundaries] of the *Hijr al-Isma'eel.*

(In one narration: Verily I would have included the *Hijr al-Isma'eel* as [part of] it). For indeed the Quraysh restricted [it's dimensions] when they rebuilt it. [If your people should decide to extend it after my passing, come with me and I shall show you that which they neglected to [construct]. He therefore showed her approximately seven cubits].

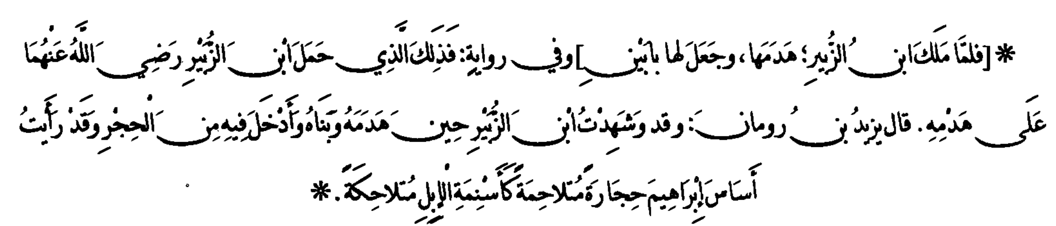
*وفي روايةٍ عنها قالت: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَدْرِ (أي: الحِجْر)، أَمِنَ الْبَيْتِ هُوَ قَالَ نَعَمْ قُلْتُ فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ قَالَ إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ قُلْتُ فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا قَالَ فَعَلَ ذَلِكِ قَوْمُكِ لِيُدْخِلُوا مَنْ

شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا (وفي رواية: تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدَعُونَهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ)، وَلَوْلَا أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ لَنَظَرْتُ أَنْ أُدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْزِقَ بَابَهُ بِالْأَرْضِ*

She mentioned in one narration: I questioned the Messenger of Allah (صلى الله عليه وسلم) concerning *al-Jadr* (i.e. the *Hijr al-Isma'eel*), is it part of the House? He said: Yes. I asked: Why did they not adjoin it to the House? He said: The financial reserves of your people were restricted. I asked: What is this matter concerning the elevated door?

He said: Your people introduced that in order to permit the exit of those whom they pleased, and restrict admittance to those whom they pleased.

(In one narration: To ensure that no individual would enter save those whom they wanted. If an individual desired to enter, they would allow him to advance [towards the entrance] and then push him when he was on the verge of entering, thus causing him to fall. Had it not been for the recent exit of your people from the 'period of ignorance', [in addition to] my fear that their hearts shall reject it, I would have resolved to adjoin *al-Jadr* to the House, and affix the entrance to the ground.



When Ibn al-Zubair assumed authority [in Makkah], he demolished [the *Ka'bah*], and placed two doors therein.

(In one narration: Ibn al-Zubair assumed the responsibility of it's demolition. Yazeed ibn Roomaan mentioned: Verily I witnessed Ibn al-Zubair's [action] of razing [the *Ka'bah*] and it's [subsequent] reconstruction, [during which] he adjoined the *Hijr al-Isma'eel* to it. [In addition] I observed the foundations of Ibraheem (عليه الصلاة والسلام), [it was] an unbroken, cohesive stone analogous to the humps of a camel.

* * *

From the Understanding of the Traditions

These Traditions are Indicative of Two Principles:

The First Principle: To abandon a process of reform if it shall occasion an evil greater [than the initial mischief], [in this instance] it's postponement [is deemed] obligatory.

Upon this principle the Jurists have established their celebrated foundation: **The cause of corruption is to be removed before the benefit is obtained.**

The Second Principle: The Noble *Ka'bah* is in need of alteration by virtue of what is contained within the tradition. For the reason that prevented The Messenger of Allah (صلى الله عليه وسلم) abandoning the [alteration of the *Ka'bah*] is no longer applicable.

That is: The hearts of those who had recently emerged from polytheism during the time of the Prophet (صلى الله عليه وسلم) would be disinclined towards that action.
Indeed Ibn Battaal related from a group of Scholars: The aversion feared by Prophet (صلى الله عليه وسلم) was: That [the action of extending the *Ka'bah*] would result in the attribution of pride to specific tribes [in the performance of that action] to the exclusion of others.

It is possible to sumarise these acts of alteration in the following points:

[1] The extension and construction of the *Ka'bah* upon the foundations established by Ibraheem (عليه الصلاة وسلام).
This would entail an extension of approximately six cubits within the [boundaries of] the *Hijr al-Isma'eel.*

[2] The process of leveling the ground and it's alignment with the ground of the Haram.

[3] The opening of the other door located on the eastern side.

[4] The placement of two doors at ground level to facilitate and systemize the entry and exit from [the *Ka'bah*] for every individual who desires to do so.

Indeed 'Abdullah ibn al-Zubair (may Allah be pleased with them both) carried out this rectification in it's entirety during the course of his rule in Makkah. However, the despotic political system [which prevailed at that time] resulted in the return of the *Ka'bah* to it's previous state!

A comprehensive explanation [of those events] have been narrated by al-Muslim and Abu Nua'ym with an authentic chain of narration from 'Ata'a.

He said: The House was consumed by fire during the time of Yazeed ibn Mua'weeyah when the People of Shaam conducted a military expedition against it. Indeed that which transpired, transpired.

Ibn al-Zubair [subsequently] left the matter until the *Hajj* season arrived. [It was during this time] that he wanted to arouse their courage, and ignite their anger and fury against the People of Shaam.

When the people (i.e. the pilgrims) were about to depart [from Makkah], he said to them: Counsel me in the matter concerning the *Ka'bah*, should I demolish it and then reconstruct it's building or should I renovate the existing structure? Ibn 'Abbas said: I have formed an opinion concerning that matter: I ascribe to the opinion that you ought to renovate the existing structure, and leave the House to the most virtuous of people upon it, for it's stones are the most righteous of people. [Furthermore], the Prophet (صلى الله عليه وسلم) was sent amongst them.
Ibn al-Zubair responded: If the house of any individual from amongst you was consumed by fire, he would certainly be discontent until he renovated it, what therefore of the House of your

Lord? I shall supplicate to my Lord in order to choose that which is better [for a period] of three [days]. He then resolved [to pursue] a [particular] course of action. After three days had elapsed, he arrived upon a unanimous decision to demolish [the existing structure].

[Never-the-less], the people avoided [the matter of renovation], lest a punishment from the Heavens descend upon the first individual to climb [upon the building], until one man did so. He [proceeded] to cast down a stone, when the people observed that he was not afflicted by any punishment, they followed [his example] and demolished it until they arrived upon the ground. Ibn al-Zubair then [erected] the pillars, and concealed it with a veil until the building was completed.

Ibn al-Zubair mentioned: Indeed I heard 'Ayesha state: The Prophet (صلى الله عليه وسلم) said: (He then narrated the [first] tradition [quoted above] with the addition, and said): Today I am in possession of the [financial] means, and I have no fear of the people.

[Ibn al-Zubair] extended the building five cubits within the [boundaries] of the *Hijr*, until the [original] foundation was apparent for the people to observe. It was upon this foundation that the building was erected. The *Ka'bah* was eighteen cubits in length. After the extension was completed, it was considered inadequate, he therefore extended it's length by a [further] ten cubits. He placed two doors therein, one permitting [the people] to enter and one permitting their exit.

When Ibn al-Zubair was killed, Hajjaj ibn Yusuf wrote to 'Abd al-Malik to inform him of what had taken place. He notified him that Ibn al-Zubair had founded the structure upon the [original] foundation as observed by the righteous [residents] of the people of Makkah.
'Abd al-Malik [subsequently] wrote to Hajjaj ibn Yusuf: We are not to be disgraced [in relation] to any matter concerning Ibn al-Zubair, concerning his extension in length: I approve of it, concerning his extension towards the *Hijr*: Return it to it's previous position.
[Hence], he sealed the door which had been opened, and demolished the *Ka'bah*, restoring it to it's previous state and position.

This [command] was actualized by the tyrant Hajjaj ibn Yusuf in compliance with the erroneous command of 'Abd al-Malik. I do not believe that he justified his mistake to him, [by virtue] of [his] regret and remorse for that which occurred afterwards.

Indeed al-Muslim and Abu Nua'ym narrated from 'Abdullah ibn 'Ubaid who said:

Haarith ibn 'Abdullah presented himself before 'Abd al-Malik ibn Marwaan during the course of his caliphate.
'Abd al-Malik said: I do not believe that Abu Khubayb (meaning: Ibn al-Zubair) heard from 'Ayesha that which he alleged he had heard from her. Haarith responded: Indeed [he did], [for] I heard it from her too. He said: You heard her say what? He said: She stated: The Messenger of Allah said: (the tradition was thereupon mentioned). 'Abd al-Malik said to Haarith: You heard her say that? He said: Yes.
Haarith then mentioned: 'Abd al-Malik scratched [the ground] with his cane for a [particular] period of time. He thereafter said: Would that I had left it (the *Ka'bah*) and that which he carried out.

The two narrators also related from Abu Quzza'ah:

Whilst 'Abd al-Malik ibn Marwaan was circambulating the House, he said: Allah fought Ibn al-Zubair when he fabricated a lie against the Mother of the Believers. He claims: I heard her say: (the tradition was then quoted). Haarith ibn 'Abdullah ibn Abu Rabeea' responded: Do not say that O *Ameer al-Mumineen,* for I heard the Mother of the Believers narrate that [tradition]. He said: Had I heard this before I demolished it, indeed I would have left it in the state Ibn al-Zubair reconstructed it in.

I say: He was obligated to investigate [the matter] before the destruction [took place]. The People of Knowledge ought to have been questioned concerning the permissibility of slandering 'Abdullah ibn al-Zubair and to accuse him of fabricating a lie against the Messenger of Allah (صلى الله عليه وسلم). For verily his honesty (may Allah be pleased with him) was clarified to 'Abd al-Malik by means of his examination of Haarith. Similarly a significant group followed him, from amongst those who narrated [that tradition] from 'Ayesha (may Allah be pleased with her) too.

I have collected the [various] narrations together in the [inaugural] tradition. [Hence], the tradition has been narrated by 'Ayesha [by means] of [various chains]. For this reason I fear that 'Abd al-Malik was in possession of knowledge pertaining to the tradition prior to his [act] of razing the *Ka'bah.* However he pretended that he had not heard of the tradition save by way of Ibn al-Zubair. Accordingly, when Haarith ibn 'Abdullah confronted him with the [assertion] that he had heard it from 'Ayesha also, he displayed his regret for that which he had undertaken. [However] it was too late to regret.

Furthermore, we have become aware of the existence of an idea or project to expand the place of circambulation encompassing the *Ka'bah.* [In addition] to the transference of the *Maqam Ibraheem* (عليه الصلاة والسلام) to a different place. I recommend on this occasion to those responsible, to hasten towards the expansion of the *Ka'bah* before any other matter [is commenced]. Thus returning it's construction upon the foundations [established] by Ibraheem (عليه الصلاة والسلام). [Hence], fulfilling the unequivocal, noble, Prophetic wish contained within this tradition. [Furthermore, it will be a means] of delivering the people from the difficulties of overcrowding around the door of the *Ka'bah,* [a problem] which is observed every year. [In addition] to the authority [assumed] by the gatekeeper, who prevents whom he pleases from admittance and grants [the privilege of entrance] to whom he desires, for the sake of a few pennies, [limited in number].

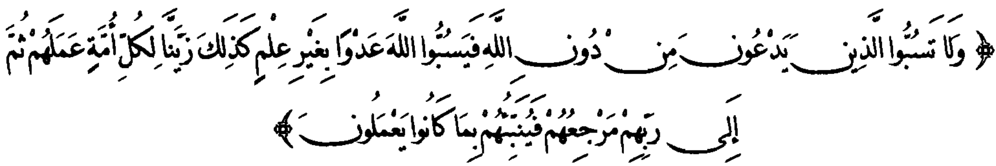
[Mentioned in the footnote]

We subsequently became aware that the [aforementioned] project has been completed, the *Maqam Ibraheem* has been transferred to a place distant from the *Ka'bah*, and no [structure] has been built upon it. A crystal box has been placed above it, so that the *Maqam* may be observed through the box.
[Accordingly], perhaps they will assume the responsibility to realize our recommendation.

Indeed Allah is *al-Muwaffaq.*

Consult: *Silsilah al-Ahaadeeth al-Saheehah*, Shaykh Muhammad Naasir al-Deen Al-Albaanee, 1/105-109.

Rather a matter of greater importance: Allah prohibited the Muslims from reviling the gods of the Polytheists, regardless of the fact that they are deserving recipients of abuse and censure. Indeed the individual is obligated to be abhorred by them. Never-the-less, when the action of their abuse resulted in the abuse of the Majestic Lord, the One free from any defect and deficiency, Allah the Majestic, the Glorious stated:



Revile not those whom they worship besides Allah, lest they revile Allah wrongfully without knowledge. Thus We have made alluring to each people its own doings, then unto their Lord is their return. He shall thereafter inform them of all that they used to do
[Surah al-Ana'am : Ayah 108].

It is important to note: We are aware that perhaps a particular issue is considered good in essence and in subject matter. However, it is not deemed correct, nor is it from wisdom, nor from intelligence, nor from sincere counsel, and not consistent with a trust to mention it at a specific time, place or circumstance. This is [deemed] so, irrespective of [the matter] being true in nature and correct in essence, in addition to it being the true state of affairs.

As a consequence, it is incumbent upon an individual to seek counsel from those in possession of knowledge, opinion, and sincere advise, concerning a particular matter, before he embarks upon that course of action. Hence, [he acts in accordance] to clear proofs, for Allah said to the most noble of His Creation (صلى الله عليه وسلم), to the most correct in opinion, and the most conscientious in the act of conveying sincere counsel, Muhammad (صلى الله عليه وسلم):

﴿ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ﴾

Seek forgiveness for them, and consult them in their affairs. When you have taken a decision place your trust in Allah
[Surah Ali-'Imraan : Ayah 159].

This is the example of the Messenger of Allah (صلى الله عليه وسلم), the one who was the most correct in [the act of expressing an] opinion, the most competent in intellect, and the most conscientious in the conveyance of sincere counsel.

Perhaps an individual is motivated by emotion and proceeds forward declaring: This is for the sake of Allah, and this is what I shall do. I shall publicly declare the truth, therefore do not hold me liable - for the sake of Allah - (in relation to) the criticism of the critic, or that which is synonymous in meaning. Then the resultant effect [of his action] transpires, and the [subsequent] mischief.

For in most instances, the one who yields to and follows his emotions does not consider the consequence, nor the result of his actions. The individual neglects to compare and contrast the issues involved. Hence, the probability of an evil consequence occurring is to be expected, an evil which is known only to Allah the Exalted, the Majestic. This may occur regardless of the fact that the individual involved has a good intention and a noble objective, however it may not be manifest in his action. For there is a distinction between a good intention and a good action. It is possible that an individual may have a good intention, but it may manifest itself in an evil action. In addition, perhaps an individual has an evil intention, (in most instances an evil intention will occasion an evil action), never-the-less he beautifies his action in order to obtain an evil objective.

Accordingly, an individual may be praised for a good intention, but may be dispraised for an undesirable action. If however he is known for his sincerity and guidance, he is to be excused for his undesirable conduct, and an excuse ought to be sought for him.

Furthermore, it is not correct to seize him by reason of his action which is contrary to wisdom.
In addition, it is impermissible to defame this individual by reason of his conduct, causing him to become burdened with that which he is incapable of tolerating. Rather he is to be excused and the truth ought to be clarified to him. He is to be counselled in this matter and he is to be guided, it is to be said:
O my brother: These words or actions are good, correct and proper in essence, but are inappropriate in this situation, or at this time, or at this place.

It is important to note that the tradition of S'ad ibn Abee Waqaas (may Allah be pleased with him) contains a directive imposing an obligation upon an individual to seek counsel from those who are more correct in opinion and greater in knowledge.

From amongst the benefits: It is incumbent upon the one seeking counsel to mention the reality of his situation, and to refrain from any form of ambiguity

and uncertainty. He ought to mention the matter in truth, thus facilitating the true nature of the matter to become clear to the one whose counsel is being sought. Accordingly, his advice shall then be founded upon this reality.
Hence, S'ad said: **I am in possession of wealth, however I have no beneficiaries save a single daughter**.

His statement: **I am in possession of wealth**. A clarification concerning the founding reason of his desire to convey the gift.
I have no beneficiaries save a single daughter. A clarification in relation to the absence of any obstacle.
Meaning: There is no obstacle preventing me from bequeathing a large amount, by reason of the absence of any legal heirs.

The one whose advise is sought ought to fear Allah the Exalted, the Majestic, during the course of delivering counsel. He ought not to be influenced by emotion in deference to the one seeking counsel. For some people whose counsel is sought by an individual observe that he is in favour of a particular course of action from two options, or two opinions. The counsellor therefore, upon realisation of this, chooses to advise in favour of that matter.

The counsellor [argues that he] prefers to agree with the opinion which the one seeking counsel considers more suitable for himself. This is a great error, rather this is treachery. Hence, it is obligatory for the one whose counsel is being sought that he advises with that which he deems to be the truth, and the correct course of action. This is so, regardless of whether the recipient is content or not. If this principle is adhered to, the counsellor is deemed to be one who is sincere. He has therefore executed his duty, irrespective of whether the advise [tendered] is accepted or not. For he was of the opinion that this was the preferred course of action, hence it was mentioned. This is [deemed] so, regardless of whether the recipient refused to accept the advice or not. [In this instance], the counsellor is deemed to have discharged his obligation. It is of no consequence that perhaps his conclusion was incorrect.

In addition, perhaps the one advised considers that a certain matter is sought when it is not, the counsellor therefore advises in favour of that matter. In this instance he has erred in relation to two points:
On the basis of an incorrect understanding, and an incorrect objective.

* * *

The statement of the Messenger (صلى الله عليه وسلم): No: This is indicative of the principal that there is no misdeed for an individual to employ the word 'no,' and there is no objection to it.
For the Prophet (صلى الله عليه وسلم) uttered the word 'no,' and his Companions (may Allah be pleased with them) employed the word during their discourse with him.

This is illustrated by the following incident: When the camel of Jaabir (may Allah be pleased with him) became fatigued, he found himself at the side of the Messenger (صلى الله عليه وسلم). How did he (صلى الله عليه وسلم) arrive at the side of Jaabir when his camel was haggard and lean, was it positioned in front of the people?
No, rather it was from the habit of the Messenger (صلى الله عليه وسلم), for he was the guardian of his *Ummah*, that he would travel behind, not in front of the people. He would do so in order to offer his assistance to any individual who may have required his help. Consider the humility and conscientious guardianship of the Messenger (صلى الله عليه وسلم).

He found himself beside Jaabir, whose camel had become overwhelmed with fatigue and was consequently no longer able to walk. The Prophet (صلى الله عليه وسلم) therefore struck the animal and supplicated for it.

He then said: **Sell it to me for forty *dirhams*.** Jaabir responded: **No.**[10]

He said 'no' to the Messenger (صلى الله عليه وسلم), [never-the-less] the Messenger (صلى الله عليه وسلم) did not rebuke him for what he said.

Accordingly, there is no objection to the word 'no.' It is not deemed misconduct nor [is it considered] misbehaviour. Many individuals today despise to utter the word 'no.' Rather they say: (**سَلَامَتُكْ**): (*Salaamatuk*)[11] instead. The act of supplicating for his safety is a commendable action. However, if an individual utters [the term] 'no,' he shall incur no misdeed.

From amongst the benefits of this tradition: It is impermissible for an individual who is suffering from an illness wherein death is feared to donate an amount in excess of one third, except if the beneficiaries grant their permission. This is because the rights of the estate become connected to the inheritors when

[10] Collected: al-Bukhari (2718), *Kitab al-Shuroot* and al-Muslim (715), *Kitab al-Musaaqah.*

[11] [TN]- Literally: May you be safe.

an individual experiences illness, in accordance with the Prophetic utterance: **A third, and a third is a great deal.**

This statement contains a directive [dictating] that bequests ought to be less than a third [of one's wealth], as Ibn 'Abbaas (may Allah be pleased with them both) mentioned:
Would that the people reduce [their donations] from a third to a fourth, for the Prophet (صلى الله عليه وسلم) said: A third, and a third is a great amount.

* * *

From amongst the benefits: It is impermissible for an individual who is suffering from an illness wherein death is feared to donate an amount in excess of one third of his estate. Not for the purpose of charity, nor to enter into a partnership to build a Mosque, nor to convey as a gift, nor for any other purpose. It should not be an amount greater than one third, for the Prophet (صلى الله عليه وسلم) prevented S'ad from donating an amount in excess of that figure.

Similarly a bequest is comparable to a gift, it is therefore disallowed for an individual to bequeath from his estate an amount greater than one third after his death.
Rather it is preferable to bequeath with one fifth in adherence to Abu Bakr's example, [which has been] mentioned previously.

From amongst the benefits: If the wealth of an individual is limited and his beneficiaries are poor, it is preferable that he abstains from donating. [Regardless] of whether it is a small or a great amount, in adherence to his statement (صلى الله عليه وسلم): **Verily, leaving your inheritors in a state of prosperity is preferable to leaving them in a state of poverty.**

This is contrary to the notion entertained amongst certain groups of the general populace: We are obligated to bequeath.
Rather this is incorrect. The one whose wealth is limited and whose beneficiaries are poor, devoid of possessions, ought not to bequeath any amount, it being preferable not to.

Certain groups from amongst the populace believe that the one who does not bequeath shall not be rewarded, however this is not correct. Rather if he leaves his estate to be inherited by his beneficiaries, he shall consequently be rewarded, irrespective of the existence of a legal obligation to inherit.

In addition, if the individual is adhering to the guidance of the Prophet (صلى الله عليه وسلم), his reward is deemed more virtuous than an action to donate an amount from his wealth: **Verily, leaving your inheritors in a state of prosperity is preferable to leaving them in a state of poverty.**

From amongst the benefits: The fear expressed by the Companions, those who emigrated from Makkah, that they should die therein. For S'ad (may Allah be pleased with him) stated: **I remain behind after my companions?**

This sentence is known as: (الجُمْلَةُ اسْتِفْهَامِية): (*Jumlah al-Istifhaameeyah*):

Denoting: An interrogative sentence: The intended meaning being: **Will I remain behind?**

This is [termed] an anticipative ordained inquiry: Meaning: He does not wish to remain behind and die in Makkah, for he abandoned that land, migrating for the sake of Allah and His Messenger.

From amongst the benefits: The manifestation of a miracle for the Messenger of Allah (صلى الله عليه وسلم), when he stated:
Indeed you will not remain behind...Perhaps you will continue to live until [some] nations benefit from you and others are hurt by you.
Certainly the matter transpired as the Prophet (صلى الله عليه وسلم) anticipated, for S'ad continued to live until the Caliphate of Mu'aaweeyah.

It was from amongst the signs of the Prophet (صلى الله عليه وسلم) that he narrated matters pertaining to the future, and that they occurred as he had mentioned them.

Never-the-less this information is not definitive in essence, rather it is anticipatory as the statement indicates: ***Perhaps* you will continue to live.**
He did not authoritatively state the matter, however it did occur as the Messenger of Allah (صلى الله عليه وسلم) expected it would do so.

From amongst the benefits: There is no individual who performs deeds seeking the Face of Allah except that he will be elevated in rank and degree, irrespective of whether or not those deeds are performed in a place wherein his presence is prohibited. For there is a distinction between the action, and the presence of an individual.

Hence, the preferred opinion from amongst the utterances of the People of Knowledge concerning the individual who performs the prayer upon land which

has been unlawfully appropriated: He is deemed to have offered a correct prayer.
This is because the prohibition is placed not upon the prayer, rather it is linked to the illegal appropriation.

Accordingly the prohibition is oriented towards a matter other than the prayer, hence the prayer performed upon this land is deemed correct. However the individual is sinful by reason of his presence upon land which is declared unlawful.

Indeed if it had been narrated from the Prophet (صلى الله عليه وسلم) that he stated: Do not pray upon unlawfully appropriated land, we would certainly declare that the one whose prayer was performed upon this land is null and void. This would be analogous to our declaration of invalidity concerning the one who offered the prayer in a cemetery, for the Messenger (صلى الله عليه وسلم) stated:

الأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الحَمَّامَ وَالْمَقْبَرَةَ

The whole earth is a Mosque except the cemetery and the toilet.[12]

This principle excludes the funeral prayer which is deemed correct even if it be performed in a cemetery.

From amongst the benefits: If an individual incurs any expense seeking the Face of Allah he shall be rewarded for it. This includes any expenditure incurred upon his family, his wife, rather even upon himself. If [during the performance of that action] he yearns for the Face of Allah, he shall be rewarded [for the deed].

From amongst the benefits: A directive towards the obligation of an individual to purify his intention, seeking to be close to Allah in every expense incurred, thus ensuring he is rewarded for doing so.

His statement: **O Allah accept and allow to pass the migration of my Companions, and return them not upon their heels.**

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[12] Collected: Abu Dawood (492), *Kitab al-Salah,* Tirmidhi (317), *Kitab al-Salah,* Ibn Maja (745), *Kitab al-Masaajid,* Ahmad, *Musnad* (3/83).
Shaykh al-Albaanee declared it: *Saheeh,* al-Irwa'a (287), and Shaykh Ahmad Shaakir in his footnotes of Tirmidhi (2/133-134).

The Prophet (صلى الله عليه وسلم) asked his Lord to permit and seal the emigration of his Companions, in order to establish them upon *Imaan* and to ensure their continued residence in the lands to which they emigrated to from Makkah. Hence the Prophet (صلى الله عليه وسلم) said: **and return them not upon their heels.**

A return upon their heels: Meaning unbelief (*Kufr*) after Islaam, and refuge is sought in Allah, as Allah the Exalted declared:

﴿ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

Whosoever amongst you turns back from his religion and dies as an unbeliever, his deeds will be nullified in this world and in the Hereafter, and they will be the dwellers of the Fire. They shall abide therein forever.
[Surah al-Baqarah : Ayah 217]

His statement: **[However] the one to be pitied was S'ad ibn Khawlah**: The words of the Prophet (صلى الله عليه وسلم).

S'ad ibn Khawlah (may Allah be pleased with him) was from amongst the *Muhaajireen* who emigrated from Makkah, however it was by the Decree of Allah that he should die therein. Hence he passed away in that land.

As a consequence, the Prophet (صلى الله عليه وسلم) expressed his sorrow and commiseration that he should die in Makkah, for it was despised for a *Muhaajir* to pass away in a land in which he emigrated from.

This is what has been deemed feasible and prudent by way of explanation concerning this tradition.

The author (may Allah the Exalted have mercy upon him) mentioned the tradition in this chapter concerning *'Al-Niyyeh'* by reason of the Prophet's (صلى الله عليه وسلم) statement to S'ad: **Indeed you will not remain behind, so perform deeds yearning for the Face of Allah and you will be elevated in rank and degree [by virtue of them].**

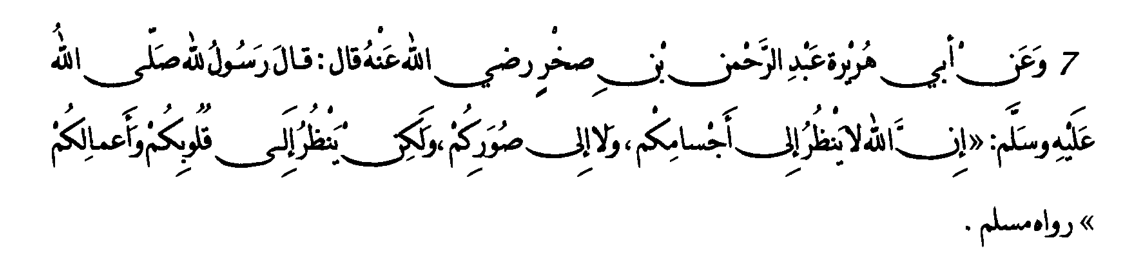
In addition, he (صلى الله عليه وسلم) advised Sa'd: **You shall not incur any expense, desiring [by means of it] the Face of Allah, save you will be rewarded for it, even that which you place in the mouth of your wife.**

A reference has been made in this tradition to the sincerity of an individual, [and his obligation] to quest for the Face of Allah, during the performance of his deeds and the expenditure of his wealth. Thus enabling him to obtain his reward, and elevate his rank and station before Allah the Majestic, the Glorious.

Allah is *al-Muwaffaq.*

* * *

Hadeeth Number 7.



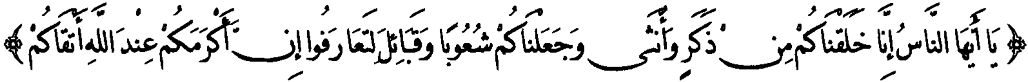
It has been related by Abu Hurayrah 'Abdullah ibn Sakhr (may Allah be pleased with him), who said: The Messenger of Allah (صلى الله عليه وسلم) said:

Indeed Allah looks not towards your bodies, nor towards your faces, rather He looks towards your hearts and your actions.
Narrated: Muslim[7]

The Explanation

His statement: **rather he looks towards your hearts.**
In a different narration it is mentioned: **your hearts and your actions.**

This tradition directs us towards the principle that has been established in the statement of Allah the Most High:



O mankind! We have created you from a [single] male and female, and made you into nations and tribes, in order that you may become acquainted with one another. Verily the most noble amongst you before Allah are those who are greater in *al-Taqwa*
[Surah al-Hujuraat : Ayah 13].

Accordingly Allah the Glorious, the Most High, looks not towards [His] slaves and their bodies, [and considers whether or not] they are large or small in stature, nor [whether] they are in a state of good health or sickness.

[7] Collected: al-Bukhari (2564 [33]), *Kitab al-Birr w al-Silah.*

He does not look towards their faces, [and questions whether or not] they are beautiful or disfigured [in appearance].
All these matters are of no significance before Allah, similarly He does not take into consideration their ancestry, [and determines whether or not] they are of a noble or ignoble parentage.
Neither does He look towards their wealth, for He does not concern Himself with any of these matters at all.[1]

There is no connection between Allah and His creation except by means of *al-Taqwa*. Hence, whosoever is greater in his level of *al-Taqwa* for [his] Lord, he is the one who is closer to Allah, and is therefore [considered] the most virtuous before Him.

Accordingly, no individual ought to pride himself with his wealth, nor with his beauty, nor with his body, nor with his children, nor with his palaces, nor with his cars, nor with any matter connected to the world at all.
Indeed, if Allah facilitates an individual with the acquisition of *al-Taqwa*, it is deemed from amongst the Bounty of Allah upon him, so let him praise Allah.

Have knowledge that all actions are by intention, and that the balance has been placed upon the heart.

How often are the outward actions of an individual correct, good and virtuous, however when they are established upon ruined foundations they are rendered obsolete.
Al-Niyyeh is the foundation [of all actions]. Consider two individuals in a single row performing the prayer, adhering to a single *Imaam*, however the difference between their prayers is comparable to the difference between the East and the West. For the condition of the heart differs.

The first individual is negligent: Rather, perhaps he is performing the prayer in order to be seen, and refuge is sought in Allah, for he desires the world by means of it's performance.

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[1] [TN] - An individual shall not be rewarded for any of these matters, for the physical nature of a person is beyond his dominion. Rather he is entrusted with the action connected to that physical body. Similarly human attributes are beyond the control and power of man, he has no ability to enhance them.
For example: The face of an individual, whether it be black or white in colour, long or short, etc.

Consult : *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen*, Saleem al-Hilaalee, Page 40.

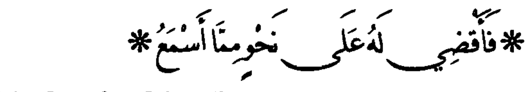
The second: His heart is present, he intends [to seek] the Face of Allah by means of his prayer, and to adhere to the *Sunnah* of the Messenger of Allah (صلى الله عليه وسلم).
Hence there is a great difference between the two.

Accordingly, knowledge of what the heart contains shall be the determining factor concerning the apportionment of the recompense on the Day of Judgment.
Allah the Glorious mentioned:

﴿ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ (8) يَوْمَ تُبْلَى السَّرَائِرُ (9) فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴾

Verily (Allah) is Able to bring them back to life. The day wherein all the secrets will be examined. Then man will have no power or helper
[Surah al-Taariq : Ayah 7-10].

Meaning: Those matters concealed are to be examined, not those which are apparent.
In this world individuals are dealt with in relation to their outward actions, in accordance with the statement of the Prophet (صلى الله عليه وسلم):



I judge for him [in relation] to that which I hear.[2]

However, in the Hereafter we are to be judged in relation to those matters concealed.
We beseech Allah to purify our inward thoughts, for both ourselves and for yourselves.

If the innermost intentions of an individual are correct and sound, he is to be furnished with the glad tidings of goodness, and if the matter is contrary to this, then all the good has been forfeited. For Allah the Majestic the Supreme mentioned:

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (9) وَحُصِّلَ مَا فِي الصُّدُورِ ﴾

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[2] Collected: al-Bukhari (6967), *Kitab al-Heel* and al-Muslim (1713), *Kitab al-Aqdiyaah.*

Knows He not when the contents of the graves are brought out and poured forth, and that which is in the breasts of men shall be made known
[Surah al-'Aadiyaat : Ayah 9-10].

The contents of the heart is therefore of extreme importance.

Accordingly, if the importance of purifying one's intention is mentioned by Allah in His Book, and the Messenger made reference to it in his *Sunnah*, it is incumbent upon an individual to rectify his intention and purify his heart.
He ought to ponder over the doubt that is contained within his heart and then banish it, substituting it with certainty, and how might this be accomplished?

This is attained by considering the Verses, Allah the Majestic, the Supreme mentioned:

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴾

Verily in the creation of the Heavens and the earth, and in the alternation of the night and the day, there are indeed signs for men of understanding
[Surah Ali-'Imraan : Ayah 190].

﴿ إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ (3) وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ ﴾

Verily in the Heavens and the earth are signs for the Believers, and in your creation, and that which He scattered [throughout the earth] of living creatures are signs for people who have faith with certainty
[Surah al-Jaathiyah : Ayah 4].

You ought to ponder over the Verses of Allah if the *Shaytaan* causes doubt to enter your heart. Reflect over the universe and the One who engineered it. Consider how the state of affairs alter, and the manner in which Allah alternates the days amongst the people, until you recognize the existence of a Wise, Supreme, and Majestic Author governing [the universe].

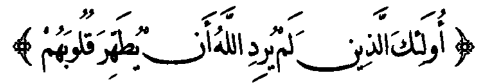
Purify your heart from *Shirk*, and how might I accomplish this?

I may purify my heart by my self realization and acceptance that the people can be of no benefit to me if I am disobedient towards Allah, nor can they deliver me from a tribulation [which may afflict me].
Furthermore, they cannot reward me with goodness if I am obedient towards Allah. Indeed it is Allah who rewards with good and delivers an individual from a punishment [which descends upon him].

If the matter is as I have mentioned, why therefore does an individual associate partners with Allah the Exalted, the Supreme. Why does he intend with his worship to endear himself towards the creation.
Whosoever seeks to approach the creation by those means he seeks endearment towards Allah, Allah shall withdraw Himself from him and He shall distance the creation from him.

Meaning: His endearment towards the creation shall not increase by those means he seeks proximity towards Allah, except that he shall be distanced from Allah and from the creation. For if Allah is pleased with an individual, He shall cause the people to become pleased too.
In addition, if Allah is displeased with that person, He shall cause the people to become displeased too.
We seek refuge in Allah from His Wrath and His Punishment.

The point to note O my brother - continuously purify your heart. The perpetual cleansing of the heart shall cause it to become one which is clean and pure, as Allah the Exalted, the Supreme mentioned:



Those are the ones whose hearts Allah does not wish to purify
[Surah al-Mai'dah : Ayah 41].

Hence, the purification of the heart is of extreme importance.

I ask Allah to purify both my heart and your hearts, and to place us amongst those who are sincere in their obedience to the Messenger (صلى الله عليه وسلم).

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Hadeeth Number 8.

8 وعَنْ أبِي مُوسَى عَبْدِ اللهِ بْنِ قَيْسٍ الأَشعريِّ رَضِيَ اللهُ عنه قالَ: سُئِلَ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّم عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، ويُقَاتِلُ حَمِيَّةً ويقَاتِلُ رِياءً، أَيُّ ذلكَ في سَبِيلِ اللهِ؟ فَقَالَ رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّم: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيَا فَهُوَ فِي سَبِيلِ اللهِ» مُتَّفَقٌ عليه

It has been related by Abu Moosa 'Abdullah ibn Qays al-'Asha'ree (may Allah be pleased with him), who said: The Messenger of Allah (صلى الله عليه وسلم) was questioned concerning the one who fights [in order] to demonstrate his courage, the one who fights by way of enthusiasm, and the one who fights [in order] to be noticed by the people. Which of these are [deemed] in the Path of Allah?

The Messenger of Allah (صلى الله عليه وسلم) said: Whosoever fought in order to elevate the Word of Allah[1] is [deemed to have fought] in the Path of Allah. Agreed upon.[8]

In a different wording: The one who fights in order that his status be noted. Which of these are [deemed] in the Path of Allah?
He said: Whosoever fought in order to elevate the Word of Allah is [deemed to have fought] in the Path of Allah.

The Explanation

His statement: **Whosoever fought in order to:** This includes and is concerned with the purity of one's intention, [exhorting it to be] for the sake of Allah the

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[1] [TN] - The Invitation of Allah to al-Islaam. The objective: The *Deen* of Allah.

[8] Collected: al-Bukhari (7458), *Kitab al-Tawheed*;

and al-Muslim (1904 [150]), *Kitab al-Imaaraah.*

Exalted, the Majestic. Accordingly, it was for this reason that the author mentioned this tradition.

Indeed the Messenger (صلى الله عليه وسلم) was questioned concerning the one who fought upon three different platforms: Courage, fanaticism, and to be noticed amongst the people.

The First: The one who fights in order to demonstrate his courage: It concerns the one who is brave and therefore loves to fight, for a brave man is characterized by virtue of his courage. Bravery is consequently in need of a battleground where it may be evidenced and known. Hence it is found that the courageous one desires that Allah facilitates his path towards combat, wherein he may demonstrate his valor. He therefore fights by virtue of his nature and desire to do so.

The Second: The one who fights by way of enthusiasm: Fanaticism founded upon nationalism, zealotry founded upon tribalism, fervor for one's country, or the promotion of any form of partisanship.

The Third: The one who fights in order that his status be noted:
Meaning: He is seen amongst the people and his courage is recognized.

The Prophet (صلى الله عليه وسلم) desisted from commenting upon these individuals, rather he articulated by way of summarization the [correct] criterion pertaining to [the act of] fighting.
He said: **Whosoever fought in order to elevate the Word of Allah is [deemed to have fought] in the Path of Allah.**

The Prophet (صلى الله عليه وسلم) refrained from commenting upon the three individuals, in order to articulate a more comprehensive and complete response. For an individual may fight for the sake of capturing a particular country or city, or perhaps he may fight in order to rescue a woman who has been seized by a group of people.

The point to note: There is no boundary in relation to differing intentions, however the criterion established by the Prophet (صلى الله عليه وسلم) is an absolute and equitable balance. From this principle we can recognize that it is incumbent [upon us] to rectify the vernacular of what is uttered by many people in this time.

The Vernacular is of Two Types:

[1] The vernacular of those who fight upon the foundation of nationalism:

Arab nationalism and the principle of fighting for Arab nationalism is the fighting of ignorance. Whosoever is killed upon this path is not to be deemed a martyr. He has forfeited the worldly existence and has lost the Hereafter, for this type of fighting is not considered in the Path of Allah.

In addition, irrespective of the potency of the call towards Arab nationalism, we have derived no benefit from it whatsoever. The Jews have conquered our lands and we have become dismembered. Nations of unbelievers from amongst the Christians and others have been included in the balance of Arab nationalism, and nations of Muslims from amongst other than the Arabs have been expelled from it. We have therefore forfeited millions in this world for the sake of Arab nationalism. Rather a nation which contains no good whatsoever has entered. A nation whose entry dictates that humiliation and ruin shall be written upon it.

[2] The second type of vernacular:

Those who fight for the purpose of patriotism: If we are to fight for the sake of patriotism, there is no distinction between ourselves and the unbelievers, as they too fight for the sake of their country.

Take note of this distinction: We fight for the sake of Islaam in our countries. Hence, we protect and preserve Islaam which is present in our countries, irrespective of whether it is a distant country situated in the East or one which is found in the West. It is therefore obligatory to rectify this point.

The one who is killed by reason of defending a homeland is not to be [deemed] a martyr. Rather we, the Muslims who are [resident] in an Islamic land - indeed all Praise is due to Allah, beseech Allah to strengthen us upon [that residence] - are duty bound to [engage] in the act of fighting for the sake of Islaam in our country.

It is to be said: We fight for the sake of Islaam in our countries, or for the sake of our countries because they are Islamic in nature, we defend the Islaam which is present amongst them.

In relation to the one whose only concern is patriotism: It is a false intention which contains no benefit for Islaam. There is no distinction between the

individual who declares himself to be a Muslim, and the one [who professes to be] an unbeliever, if they are to fight for the sake of their country alone.

Furthermore, it ought not to be mentioned that 'Love for one's country is part of *Imaan*,' nor that this is a narration from the Messenger of Allah (صلى الله عليه وسلم), for this is a fabrication.[2]

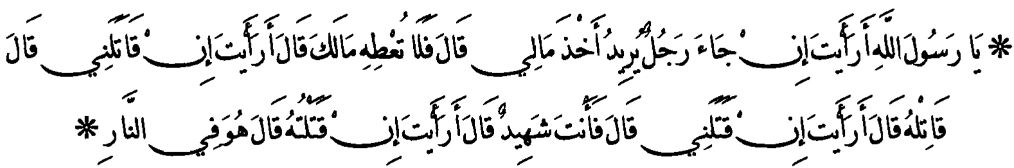
We are obliged to love our country if it is an Islamic nation, there being no distinction between an individual's country of birth or a country distant from the lands of the Muslims, both are deemed Islamic lands and dictate that they are protected.

Upon every circumstance: It is imperative that we understand the correct intention when we are to fight, ensuring that we do so for the sake of Islaam in our countries, or for the sake of our countries because they are Islamic, not merely upon the basis of nationalism.

In relation to the defensive fight:

Meaning: If an individual attacks another in his house, intending to take possession of his wealth, or intending to remove the honor from his family:

That individual is obligated to fight the attacker. For we have been commanded to do so by the Prophet (صلى الله عليه وسلم), who was questioned concerning the [following] circumstance:



O Messenger of Allah - What is you opinion concerning the man who comes to take my wealth. He said: Do not give it to him. He said: What do you say if he should fight me? He said: Fight him. What do you say if he should kill me. He said: You are a martyr. He said: What do you say if I should kill him? He said: He is in the Fire.[3]

The aggressor is deemed an oppressor regardless of whether he is a Muslim or not. If a Muslim approaches you in order to fight and expel you from your country, or from your house, you are obligated to fight him. If you should kill

[2] Mentioned by al-'Ajaloonee in *Kashaf al-Khufa'a* (1102), he said: al-Saghaanee said: *Mawdoo'* (fabricated).

[3] Collected: al-Muslim (140), *Kitab al-Imaan*.

him, his abode is in the Fire, and if he should kill you, then you are considered a martyr.

Do not say: How can I kill a Muslim? For *he* is the aggressor. If we are to bind our hands in front of the oppressive aggressors - who do not consider the Believer [except as an individual] devoid of both security and religion - The oppressors would [assume a state] of authority and power, thus enabling them to spread their corruption in the earth after it's correction.
Hence we have said: This matter is not to be deemed 'offensive fighting.'

Offensive Fighting: It is accepted that I do not go forth and search for a Muslim in order to fight against him. Rather I defend my wealth, myself and my family, regardless of whether the assailant is a Believer or not.
In addition, it is inconceivable that an individual who possesses *Imaan* would approach a Muslim and attack him in order to capture his family and his wealth.[4]

For this reason the Prophet said (صلى الله عليه وسلم):

سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ

To abuse a Muslim is sinful, to fight him is unbelief.[5]

There can be no *Imaan* for the individual who fights the Muslims whatsoever. Hence, we are obligated to fight against the one who is either devoid of *Imaan*, or the one is deficient. We do so in a defensive context, as the act of protecting ourselves is obligatory, for the Prophet (صلى الله عليه وسلم) said: **Fight him. What do you say if he should kill me. He said: You are a martyr. He said: What do you say if I should kill him? He said: He is in the Fire.**

There are two instances which may therefore arise concerning fighting:

[1] To fight in an offensive mode:

For example: An individual who departs in order to fight a [particular group] of people in his country.

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[4] [TN] - For further clarification of this principle consult: *Hadeeth Number 1*, (p. 38).

[5] Collected: al-Bukhari (48), *Kitab al-Imaan* and al-Muslim (64), *Kitab al-Imaan*.

This is deemed impermissible except under specific circumstances.

An example to illustrate: The Scholars mentioned: If the people of a village abandoned the Call to Prayer, which is not considered from amongst the pillars of Islaam, it would become obligatory upon the one entrusted with their affairs to fight those individuals until they perform this action. For they have abandoned a religious rite from amongst the rites of Islaam.

Furthermore, if they were to abstain from offering the *'Eid* prayer, and declare: We will not perform it, not in our houses nor outside, it would become obligatory to fight them.
In addition, in the event that these people protest and argue: Is the Call to Prayer considered from amongst the pillars of Islaam?

We would respond: No, however it is from amongst the rites of Islaam, hence we will fight you until you establish the Call to Prayer.

In the event that two groups of Believers should fight one another: It is incumbent upon us to reconcile the two opposing sides. However if one group has wronged and oppressed the other, we are obligated to fight that group until they yield to the Command of Allah, regardless of the fact that they are Believers.

Never-the-less, there is a distinction between the defensive mode of fighting and the offensive form.

In relation to the offensive form: We do not desire to fight any individual except those [groups of people] whom the Legislator has deemed it permissible for us [to fight].

[2] In relation to the defensive mode: This is deemed an obligation upon us.

As a consequence we are obligated to correct our intention, we hope that this point is made known amongst the people and their attention is drawn towards it.

For we observe that newspapers and magazines are proliferated with nationalism, nationalism, nationalism. There being no mention of Islaam, and what a serious transgression this is. We are obligated to direct this *Ummah* to the correct methodology and path.

We beseech Allah to grant both ourselves and yourselves success in that which He loves and is pleased with.

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Hadeeth Number 9.

9 وعن أبي بكرة نفيع بن الحارث الثقفي رضي الله عنه أن النبي صلى الله عليه وسلم قال: «إذا التقى المسلمان بسيفيهما فالقاتل والمقتول في النار» قلت: يا رسول الله، هذا القاتل فما بال المقتول؟ قال: «إنه كان حريصا على قتل صاحبه» متفق عليه

It has been related by Abu Bakrah Nufay'i ibn al-Haarith al-Thaqaafee (may Allah be pleased with him), that the Prophet (صلى الله عليه وسلم) said:

If two Muslims meet with their swords, the killer and the one killed shall be [placed] in the fire. I said: O Messenger of Allah, this is the killer [his affair is clear], what of the one killed? He said: Indeed he desired to kill his companion.
Agreed upon.[9]

The Explanation

His statement: **If two Muslims meet with their swords:**
Meaning: Each of the two individuals desired to kill the other, their swords were therefore unsheathed. Similarly, if a modern day weapon was to be used, for instance a rifle or some other implement used in order to kill, for example a rock, [the principle would remain constant].
Hence, the mentioning of the sword is by way of illustration and not absolute in definition. Rather if two Muslims meet with any type of weapon for the purpose of killing, and one kills the other, the killer and the one killed shall both be admitted into the Fire, and refuge is sought in Allah.

Abu Bakrah mentioned to the Prophet (صلى الله عليه وسلم): **this is the killer.**
Meaning: The founding reason of his admittance into the Fire is obvious, for he has killed an individual, a Believer, intentionally. Concerning the one who

[9] Collected: al-Bukhari (6875), *Kitab al-Diyaat*;

and al-Muslim (2888 [14, 15]), *Kitab al-Fitan.*

intentionally kills an individual, a Believer, without just cause, he is to be admitted into the Fire of Hell.
Allah the Exalted declared:

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

Whosoever kills a Believer intentionally, his recompense is Hell, he shall abide therein forever. The Wrath and the Curse of Allah shall be upon him, and a great punishment is prepared for him
[Surah al-Nisa'a : Ayah 93].

Hence, Abu Bakrah (may Allah be pleased with him) said to the Prophet (صلى الله عليه وسلم): **this is the killer**.

This sentence is termed '*Tasleem*' (acceptance) in the field of discussion.
Meaning: We have accepted that the killer shall enter the Fire but what of the one killed, for what reason ought he be admitted into the fire?

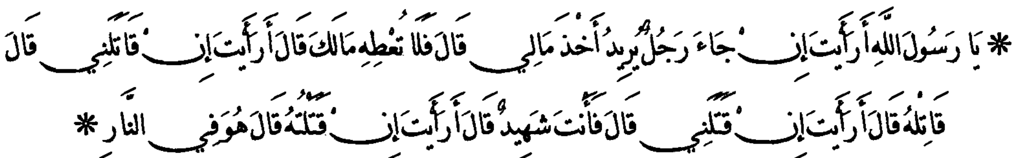
Accordingly, the Prophet (صلى الله عليه وسلم) responded: **Indeed he desired to kill his companion**. He was eager to kill his companion, and therefore approached him with a weapon in order to accomplish the act. However, his opponent gained superiority over him and was therefore able to slay him.
It is due to this reason, in addition to his intention to kill and his actions beforehand, which would have occasioned the act of killing, and refuge is sought in Allah.
These collective factors are sufficient to deem him the killer. For this reason, it was mentioned that he was eager to kill his companion.

This tradition includes: An evidence that actions are by intention. When this individual intended to kill his companion he arrived at a stage wherein he became the doer of that action, the killer. This principle assists us in understanding the difference between this tradition and his statement (صلى الله عليه وسلم):



Whosoever is killed protecting his wealth is a martyr, whosoever is killed protecting his family is a martyr, or [killed] protecting his life, or [killed] protecting his *Deen* is a martyr.[1]

In addition to his statement regarding the one who came to forcibly take another individuals wealth:



O Messenger of Allah - What is you opinion concerning the man who comes to take my wealth. He said: Do not give it to him. He said: What do you say if he should fight me? He said: Fight him. What do you say if he should kill me. He said: You are a martyr. He said: What do you say if I should kill him? He said: He is in the Fire.[2]

An individual who is defending his wealth, his family, his self and his honor is doing so against an aggressor who is attacking, there being no means of defense except by [recourse] to the act of killing. If the attacker is killed he shall be placed in the Fire, and if the victim is killed, he shall be deemed a martyr who shall be admitted into Paradise. This is the distinction between the two individuals.

It is therefore known that the one who killed his brother, intending to do so, shall be placed in the Fire. Furthermore, the one who intends to kill his brother but is hindered from doing so, shall also be placed in the Fire.

This tradition contains: An evidence depicting the grave action of killing, for it is amongst those reasons which cause [an individual] to be admitted into the Fire, and refuge is sought in Allah.

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[1] Collected: Abu Dawood (4772), *Kitab al-Sunnah*, and al-Tirmidhi (1421), *Kitab al-Diyaat*. He said: *Hadeeth Hasan*.
[also] Ibn Maja *Mukhtasir* (2580), *Kitab al-Hudood*. Shaykh Al-Albaanee declared it *Saheeh*, see: Saheeh al-Jaam'ia (6445) and Irwaa (708).

[2] Collected: al-Muslim (140), *Kitab al-Imaan*.

In addition, it includes a proof that the Companions (may Allah be pleased with them) would communicate their confusion to the Messenger (صلى الله عليه وسلم) who would respond to them.
Accordingly, we can not find any matter of real ambiguity in the Book nor in the *Sunnah*, except that we shall find a clarification [for it]. Either that response is to be found in the Book or in the *Sunnah* without a need to seek clarification, or it can be found by asking those who are able to respond.

An example to illustrate: The Messenger (صلى الله عليه وسلم) informed us that the *Dajjal* would remain upon this earth for a period of forty days. The first day would be comparable in length to a year, the second day would be the length of a month, the third day would be the length of a week, and the remaining days would be the length of our days.
The Companions questioned the Prophet (صلى الله عليه وسلم) concerning the first day, the one comparable to a single year: Would it be sufficient for us to offer the prayers of a single day? He responded: No, [rather] estimate the times [for the prayers].

This is an evidence of absolute clarity that there is no matter present in the Book nor in the *Sunnah* which is ambiguous or doubtful, which does not have a corresponding answer, indeed all Praise is due to Allah.
Rather it is due to deficiencies in our ability to understand that pretermits us from arriving at the solution, or a deficiency in seeking, contemplating, and investigating which result in certain matters to be perceived as doubtful or confusing.

In practice however, there is no issue present in the Book nor in the *Sunnah* which is obscure or doubtful, except that it's solution can be ascertained. That response being either from the Book or the *Sunnah* itself, or as an answer in response to a question posed by the Companions.

Indeed Allah is *Al-Muwaffaq*.



Hadeeth Number 10.

10 وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: «صَلاةُ الرَّجُلِ فِي جماعةٍ تَزيدُ عَلَى صَلاتِهِ فِي سُوقِهِ وَبَيْتِهِ بِضْعاً وعِشْرِينَ دَرَجَةً، وذلِكَ أَنَّ أَحَدَهُمْ إذا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لا يُرِيدُ إلاَّ الصَّلاةَ، لا يَنْهَزُهُ إلاَّ الصَّلاةُ، لَمْ يَخْطُ خُطْوَةً إلاَّ رُفِعَ لَهُ بِها دَرجةٌ، وَحُطَّ عَنْهُ بِها خَطِيئَةٌ حَتَّى يَدْخُلَ الْمَسْجِدَ، فإذا دخلَ الْمَسْجِدَ كانَ فِي الصَّلاةِ ما كانَتِ الصَّلاةُ هِيَ الَّتِي تَحْبِسُهُ، وَالْمَلائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ ما دامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ، يقولونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ تُبْ عَلَيْهِ، ما لَمْ يُؤْذِ فِيهِ، ما لَمْ يُحْدِثْ فِيهِ» متفقٌ عليه، وهَذا لَفْظُ مُسْلِمٍ. وقَوْلُهُ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: «يَنْهَزُهُ» هُوَ بِفَتْحِ الياءِ والْهاءِ وبالزَّايِ: أَيْ يُخْرِجُهُ ويُنْهِضُهُ.

It has been related by Abu Hurayrah (may Allah be pleased with him), who said:

The Prophet (صلى الله عليه وسلم) said: The prayer of an individual in congregation is superior to his prayer in his house or in his place of business by twenty-seven times.
When one [individual from amongst] you perfects his ablution, then proceeds towards the Mosque, his motive [for doing so] only being to [perform] the prayer, desiring nothing besides it. He shall not take a single step except he will be raised in degree by it, and a misdeed shall be erased from him. [This shall continue] until he enters the Mosque. When he enters the Mosque, he is deemed to be in prayer as long as the prayer detains him.

The Angels send prayers upon each one of you providing he remains in the place wherein he prayed, they say: O Allah have mercy upon him, O Allah forgive him, O Allah accept his repentance. [They continue to do so providing] he does not cause any inconvenience to another, and as long as he is in a state of ablution.
Agreed upon. This is the text of Muslim.[10]

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[10] Collected: al-Bukhari (647), *Kitab al-Adhaan* and al-Muslim (649), *Kitab al-Masaajid.*

His statement (صلى الله عليه وسلم): (ينهزه): Meaning: To make [somebody] rise and leave.

The Explanation

The meaning of the tradition: If an individual offers the prayer in congregation in the Mosque, it is deemed superior to a prayer offered in his house or in his place of business by twenty-seven levels. This is because the congregational prayer is a fulfillment of the Directive of Allah in relation to the obligation of performing the prayer in congregation.

Indeed the preferred opinion from amongst the statements of the People of Knowledge dictates that the congregational prayer is a *Fard 'Ayn* (an obligation upon every Muslim). It is therefore obligatory upon an individual to perform the prayer in congregation in the Mosque, by virtue of the traditions narrated in reference to that. In addition to that which Allah the Majestic, the Exalted, directed us towards in His Book, when He stated:

﴿ وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ ﴾

When you (O Messenger) are amongst them and lead them in the prayer, let one group from amongst them stand with you [in prayer] taking their arms with them

[Surah al-Nisa'a : Ayah 102].

[In relation to] the congregational prayer:
Allah deemed it obligatory during *Haal al-Khawf* (a state of fear). Hence, if Allah prescribed it in such a state, the congregational prayer in a 'state of security' is more appropriate, and assumes a greater degree of applicability.

He then mentioned the reason for that: **When one [individual from amongst] you perfects his ablution, then proceeds towards the Mosque, his motive [for doing so] only being to [perform] the prayer, desiring nothing besides it. He shall not take a single step except he will be raised in degree by it, and a misdeed shall be erased from him.**

This is so regardless of whether his house is situated close to the Mosque or is distant from it.

Each Step Contains Two Benefits:

The First Benefit: Allah shall elevate the individual by one degree.
The Second Benefit: Allah shall erase from the individual a misdeed.
This is [deemed] a great blessing.

[The Third Benefit]: His statement: **he is deemed to be in prayer as long as the prayer detains him,** this is too is a great bounty.
For if an individual remains waiting for the prayer to commence for a long period of time, whilst he is seated, offering no prayer after the performance of the *'Tahhayatul Masjid'* (the greeting of the Mosque) and that which Allah wills, that action will commend for the person [in question], the reward of the prayer. This is because he is deemed to be in a state of prayer during his period of waiting.

[The Fourth Benefit]: The angels send prayers upon that person as long as he remains in that gathering wherein he performed the prayer.
They say: **O Allah have mercy upon him, O Allah forgive him, O Allah accept his repentance.**
This matter too is [considered] a great bounty for the one who attended [the Mosque] with the correct intention, performing those actions mentioned.

A point to note from this tradition: **then proceeds towards the Mosque, his motive [for doing so] only being to [perform] the prayer, desiring nothing besides it:** This statement directs us towards the significance of *al-Niyyeh* in the act of obtaining this great reward.

In relation to the one who exited his house without intending to offer the prayer: This form of reward shall not be accredited to him.

For example: The individual who left his house and proceeded towards his place of business, en route he heard the Call to Prayer and therefore went to the Mosque [in order to offer the prayer].

This individual shall not receive the aforementioned reward, because the reward is conditionally obtained for the one who left his house with the purpose of performing the prayer alone.

However, perhaps he will obtain the reward from the point that he left his place of business in order to perform the prayer in the Mosque, upon the condition that he left that place in a state of ablution.

Indeed Allah is *Al-Muwaffaq*.

* * *

Hadeeth Number 11.

11 وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عنهما، عَنْ رسولِ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّم، فِيما يَرْوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللهَ كَتَبَ الْحسناتِ والسَّيِّئاتِ ثُمَّ بَيَّنَ ذَلكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حسنةً كَامِلةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمَائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً» متفقٌ عليه.

It has been related by Abu 'Abbaas 'Abdullah ibn 'Abbaas ibn 'Abdul Muttalib (may Allah be pleased with them both) from the Messenger of Allah (صلى الله عليه وسلم), concerning that which he narrated from his Lord the Most Blessed, the Exalted, who said:
Indeed Allah has written righteous actions and evil actions.

Then he (صلى الله عليه وسلم) clarified [each category]:

Whosoever resolved to perform a righteous action and did not do so, Allah the Blessed, the Exalted, shall record it as a single good deed.
If [the individual] resolved to perform a [righteous action], and then did so, Allah shall record it as ten good deeds up to seven hundred, multiplied many times more.

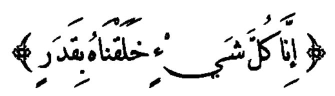
If [the individual] resolved to perform an evil action and did not execute it, Allah shall record it as a single good deed.
If [the individual] resolved to perform [an evil action] and executed it, Allah shall record it as a single bad deed.
Agreed upon.[1]

[1] Collected: al-Bukhari (6491), *Kitab al-Raqaaiq*, and al-Muslim (131), *Kitab al-Imaan.*

The Explanation

His statement: **Indeed Allah has written good actions and bad actions:** The act of writing righteous and wicked deeds incorporates two meanings:

The First Meaning: This inscription is contained within the 'Preserved Tablet' (*al-Lawh al-Mahfoozh*), for Allah the Exalted wrote all matters upon it, as He mentioned:



Indeed We have created all matters with *Qadar* (the Divine Decree)
[Surah al-Qamar : Ayah 49].

﴿ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴾

Every matter, small and great, is recorded
[Surah al-Qamar : Ayah 53].

Accordingly, Allah the Glorious, the Exalted, wrote the evil and righteous actions within the Preserved Tablet (*al-Lawh al-Mahfoozh*).

The Second Meaning: Concerning His writing of both actions: If the servant performs either of the two, Allah the Exalted, records them according to that which His Wisdom dictates, and in relation to that which His Justice and Bounty necessitate.

Two Scriptures:

[1] A scripture preceding in nature: No individual has knowledge of this except Allah the Majestic, the Exalted. Hence, no individual from amongst us is acquainted with that which Allah has written for him in matters relating to good and evil until that matter comes to pass.

[2] A scripture succeeding in nature: If an individual performs an action, it is accredited for him in accordance with His Wisdom, Justice and Bounty.

Then he (صلى الله عليه وسلم) clarified [each category]: Meaning: The Prophet (صلى الله عليه وسلم) proceeded to illustrate the method by which an action is accounted for.

If an individual resolves to perform a righteous action and is pretermitted from doing so, Allah records it as a single, complete, good deed.

Examples to illustrate:

An individual performs the ablution with the intention of reciting the Qur'an, however he does not do so and abandons the action. Never-the-less a single, complete, good deed, is recorded for him.

A second individual intends to donate a matter from his wealth and specifies a particular amount. He subsequently desists from doing so and does not donate, he will however be accredited with a single, complete, good deed.

A third individual decides to offer a two unit (*rak'ah*) prayer, he subsequently refrains from doing so, but is never-the-less rewarded with a good action.

If it is mentioned: How can a good deed be conferred upon an individual who did not perform the action?

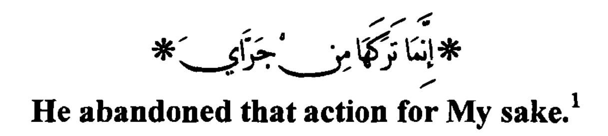
The response: It ought to be mentioned that the Bounty of Allah is extensive. The intention which arose from the individual is considered a good action, for the heart is in a continuous state of action, either towards righteousness or towards transgression. If an individual therefore intends good, it is deemed a good deed. If the intention to perform a good deed is executed, Allah rewards and records it by means of ten to seven hundred good deeds, multiplied many times more.

This difference is founded upon the degree of sincerity (*al-Ikhlaas*), and level of obedience to the Messenger (صلى الله عليه وسلم) demonstrated in the performance of the action. Thus, if the servant demonstrates a greater degree of sincerity in his worship, he is conferred with a greater portion of the reward.
In addition, if the servant performs his worship with a greater level of correctness and compliance to the Messenger (صلى الله عليه وسلم), he shall be furnished with a greater and more complete reward.

In relation to the misdeed, he mentioned: **If he intended to perform an evil deed and did not execute it, Allah shall record it as a single good deed.**

An example to illustrate: An individual who intends to steal a certain item subsequently remembers Allah the Majestic, the Exalted. As a consequence, the

Fear of Allah overwhelms him, causing him to abandon the action of theft. This individual shall be conferred with a single good deed by virtue of his discontinuation from an act of disobedience for the sake of Allah, he is therefore rewarded for doing so. This principle has been elucidated in a different Prophetic tradition:



He abandoned that action for My sake.[1]

The commission of an evil action is only accredited with a single bad deed, without [any form] of increase, in compliance to His statement, the Most High:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾

Whosoever performs a righteous deed shall be accredited with ten times the like thereof, and whosoever performs an evil deed shall not be accredited except with the like thereof, and they shall not be wronged
[Surah al-Ana'am : Ayah 160].

This tradition contains: An evidence to illustrate the importance of the intention: It is the factor that can facilitate an individual in the acquisition of righteousness.

It has been mentioned previously: If an individual intends to perform an evil action and then proceeds to execute that action, (which in doing so occasions an act of transgression), but is subsequently prevented from completing that deed, the misdeed of the doer will be recorded for him.

This principle has been mentioned in relation to the two Muslims who met with their swords [unsheathed]:

* إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ *

If two Muslims meet with their swords, the killer and the one killed shall be [placed] in the Fire. I said: O Messenger of Allah, this is the killer [his

[1] Collected: al-Muslim (129), *Kitab al-Imaan.*

affair is clear], what of the one killed? He said: Indeed he desired to kill his companion.[2]

* * *

[2] Collected: al-Bukhari (6875), *Kitab al-Diyaat*, and al-Muslim (2888 [14,15]), *Kitab al-Fitan*. Consult *Hadeeth Number 9* (p. 131) for a comprehensive explanation of this tradition.

Hadeeth Number 12.

12 وعن أبي عَبْد الرَّحْمَن عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخطَّابِ، رضي الله عنهم قال: سَمِعْتُ رسول الله صَلّى الله عَلَيْهِ وسَلَّم يَقُولُ: «انطَلَقَ ثَلاثَة نفر مِمَّن كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ المبيتُ إِلَى غَارٍ فدَخَلُوهُ، فانْحَدَرَتْ صَخْرةٌ مِنَ الْجبلِ فَسدَّتْ عَلَيْهِمْ الغَارَ، فَقَالُوا: إِنَّهُ لا يُنْجِيكُمْ مِنْ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا الله تعالى بصالحِ أَعْمَالكُمْ.

قال رجلٌ مِنهُمْ: اللَّهُمَّ كَانَ لِي أَبوانِ شَيْخَانِ كَبِيرانِ، وكُنْتُ لاَ أَغبِقُ قبلهما أهلاً ولا مالاً فنَأَى بِي طَلَبُ الشَّجرِ يَوْماً فلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا فَحَلَبْتُ لَهُمَا غَبُوقَهمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، فَكَرِهْتُ أَنْ أُوقظَهمَا وَأَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مَالاً، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدِي أَنْتَظِرُ اسْتِيقَاظَهُما حَتَّى بَرَقَ الْفَجْرُ وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمي فَاسْتَيْقظَا فَشَرِبَا غَبُوقَهُمَا. اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فانْفَرَجَتْ شَيْئاً لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهُ.

قال الآخر: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ» وفي رواية: «كُنْتُ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، فَأَرَدْتُهَا عَلَى نَفْسِهَا فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا ففَعَلَت، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا» وفي رواية: «فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: اتَّقِ اللَّهَ وَلا تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ، فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا.

وقال الثالث: اللهم إني استأجرت أجراء وأعطيتهم أجرهم غير رجل واحد ترك الذي له وذهب أثمرت أجره حتى كثرت منه الأموال فجاءني بعد حين فقال يا عبد الله أد إلي أجري، فقلت: كل ما ترى من أجرك: من الإبل والبقر والغنم والرقيق فقال: يا عبد الله لا تستهزئ بي، فقلت: لا أستهزئ بك، فأخذه كله فاستاقه فلم يترك منه شيئا، اللهم إن كنت فعلت ذلك ابتغاء وجهك فافرج عنا ما نحن فيه، فانفرجت الصخرة فخرجوا يمشون» متفق عليه.

It has been related by Abu 'AbdurRahman 'Abdullah ibn 'Umar ibn al-Khattab (may Allah be pleased with both of them), who said:

I heard the Messenger of Allah (صلى الله عليه وسلم) say: Three individuals set out [on a journey] from amongst those who preceded you. They entered a cave and took shelter therein for the night. A rock from a mountain descended and blocked [their exit] from the cave.
They said: Our only means of deliverance from this rock is by supplicating to Allah by [reason of] our righteous actions.

One man from amongst them said: O Allah - I had elderly parents whom I used to serve with a drink each night, I would never serve my family nor my possessions before them. One day I went to a distant place in search of trees, I could not return until after they had retired to bed. I prepared their drinks and entered upon them and found them asleep. I disliked to [either] awaken them or to serve my family and possessions before them. I therefore remained [in their presence] with the drinking glass in my hand waiting for them to wake up, until the radiance of dawn [appeared]. [Meanwhile] the children cried out of hunger at my feet. [When] my parents awoke they consumed their drink.
O Lord, if I performed this action yearning for your Face,[1] deliver us from what has befallen [upon] us [by reason] of this rock. Thereupon the rock moved a little, insufficient however to permit their exit.

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[1] [TN] - In pursuance of Your pleasure by means of sincerity and devotion in action. It has been propounded by certain commentators that: His Face denotes His Essence, this being widespread in the language.
However this is a false interpretation, for it obligates the denial (*Ta'teel*) of the Attributes of the Creator, the Majestic, the Exalted. Our creed dictates that we believe in the Attributes without

The next one said: O Lord I had a [female] cousin who was more beloved to me than any other individual.

In one narration: I loved her as passionately as a man loves a woman. I desired to engage in sexual intercourse with her, however she refused. She [subsequently] experienced a year of famine, and therefore approached me. I gave her one hundred and twenty *deenars* upon the condition that she would have sexual intercourse with me. She consented and I assumed control [over her].

In one narration: When I sat between her legs she said: Fear Allah and do not penetrate the seal unlawfully. I [therefore] distanced myself from her, irrespective of the fact that she was the most beloved person to me. [Furthermore], I left the gold that I had given her.

O Lord, if I performed this action yearning for your Face, deliver us from what has befallen [upon] us [by reason] of this rock. Thereupon the rock moved a little, insufficient however to permit their exit.

The third individual said: O Lord, I hired a [group] of laborers and paid them their wages except one man who left what was owed to him and departed. His payment [was invested] and flourished until it became a great quantity of wealth.
After a period of time had elapsed, he returned to me and said: O slave of Allah, confer upon me my payment. I said: Every matter that you see [before you] is included in your payment, [including] camels, cows, sheep and slaves.
He said: O slave of Allah, do not ridicule me! I replied: I am not ridiculing you. He therefore [proceeded] to take everything, leading [the livestock away], leaving nothing [behind].

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any form of *Ta'weel* (explanation), *Ta'teel* (denial), *Tamtheel* (comparison), *Tahreef* (distortion), *Takyyeef* (to question how) or *Tafweed* (accreditation to others).
In addition, we do not consider that their respective meanings are from amongst those matters deemed 'uncertain,' whose knowledge of their interpretation is restricted to Allah alone. Rather we accredit to Allah the knowledge pertaining to 'how,' not the knowledge relating to the meaning of a [particular] Attribute. For our belief in relation to the Attributes of Allah is one of affirmation not one of questioning 'how.'
As we are devoid of knowledge pertaining to 'how' Allah is, similarly we are ignorant in relation to our knowledge of 'how' His Attributes are.
Rather we believe that He is the owner of 'Exalted Attributes' and 'Beautiful Names.'

O Lord, if I performed this action yearning for your Face, deliver us from what has befallen [upon] us [by reason] of this rock. Thereupon the rock moved, thus permitting their exit.
Agreed upon.[12]

The Explanation

His statement: (انطلق ثلاثة نفر): **Three individuals set out:** Meaning: Three men.

They entered a cave and took shelter therein for the night: Meaning: In order to pass the night.

Caves can often be located in the mountains, they are used by people as a means of shelter for the night and shade from the sun, or a matter comparable to that.

These three individuals entered the cave in order to remain therein for the night. However a large boulder descended upon the entrance of the cave and obstructed their exit. They were incapable of dislodging the rock due to its considerable size.
Hence, they resolved to seek intercession towards Allah by virtue of their good deeds.

One individual from amongst them mentioned his exemplary [level of] righteous conduct towards his parents. The second, his complete abstinence from fornication, and the third, his absolute sincerity and piety.

[1] In Relation to the First Individual:

He mentioned his conduct towards his elderly parents: **I would never serve my family nor my possessions before them.**
Family: Comprising of his wife and children.
Possessions: Comprising of slaves and matters resembling these.

He was in possession of a herd of goats which he would send out to pasture in the morning, and then return towards the end of the day. He would thereupon milk the goats and present the finished drink to his elderly parents. Upon

[12] Collected: al-Bukhari (6875), *Kitab Ahaadeeth al-Anbiya'a* and al-Muslim (2743), *Kitab al-Dhikr w al-Dua'a.*

completion of that he would serve the remainder members of his family and possessions.

He mentioned: **One day I went to a distant place in search of trees:**
Meaning: I was compelled to journey to a remote area in search of trees for the purpose of shepherding the animals.
Upon his return, he discovered that his parents were asleep. He pondered over whether to present the other members of his family and his servants with the drink before his parents, or to await their awakening. He preferred the second option.
This necessitated that he remain in their presence, holding the drinking cup in his hand, until the radiance of dawn appeared.
Hence, he waited until the morning for his parents to awaken, then proceeded to serve them their milk drink which they subsequently consumed. Thereafter he presented the drink to the remainder members of his family and servants.

He said: **O Lord, if I performed this action yearning for your Face, deliver us from what has befallen [upon] us [by reason] of this rock.**[2]
Meaning: If I was sincere in my act of performing this deed, doing so for your sake, relieve us from our predicament.

This statement is indicative of the principle which exhorts us to perform actions sincerely for the sake of Allah the Exalted, the Majestic. It informs us that sincerity is a significant factor in the acceptance of actions.
Allah accepted this form of intercession from the supplicator, and as a consequence caused the divergence of the rock from the exit.[3] Never-the-less the extent of divergence was insufficient to permit their exit.

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[2] [TN] - The action of seeking the fulfilment of a promise from Allah by means of a question is not deemed precipitance. [Furthermore this action] is not considered a form of haste which results in the slave bemoaning the supplication [if it is not immediately answered], and [as a consequence] abandoning the invocation.
In relation to the supplication [performed] in haste: It is an authentic practise of the Messenger of Allah (صلى الله عليه وسلم), [evidenced] during *al-Istisqa'a* (the rain prayer), in addition to the Day of Badr, amongst other instances.
These are considered to be included in the context of urgency and increase, and are beloved by Allah the Most High.

[3] [TN] - This is an affirmation of the 'divine miracles' worked by the virtuous *'Awliya'a* (pious individuals) of Allah. For they are the ones who were the true Believers, and they are the ones who feared Allah, employing it as a means of concealing themselves from the horrors of *al-Riya'a.*

[2] The Second Individual:

Sought intercession towards Allah by means of his complete abstinence from fornication.

This matter concerned the daughter of this individual's uncle, and the manner in which he loved her. For he did so, as passionately as a man loves a woman, it was for this reason that he mentioned: **I desired to engage in sexual intercourse with her.**
Meaning: He desired to commit fornication with her, however she refused to grant her consent.

Thereafter she experienced a year of severe famine, being afflicted by poverty and great hardship. As a consequence she was compelled to debase herself into the performance of this action, by reason of the presence of an overwhelming need. It ought to be noted that this action is impermissible irrespective of the prevailing circumstances, never-the-less this is what took place. She therefore approached him, and he proceeded to confer upon her one hundred and twenty *deenars* for the purpose of engaging in this [forbidden] act.

She consented to this course of action by reason of the severe hardship she experienced.
Accordingly, when he proceeded to assume the position that a man needs to in order to perform the action, she responded with words of great wonder and magnitude: **Fear Allah and do not penetrate the seal unlawfully.**

She feared him for the sake of Allah the Exalted, the Majestic, and directed his attention towards the [following] principle:
If he had desired to perform this action lawfully, she would have offered no objection, however she refused to grant him permission to penetrate the seal unlawfully. For she recognized the inherent transgression in this action, and therefore articulated the words: **Fear Allah.**

These words emanated from the deepest recesses of her heart and penetrated the deepest recesses of his heart. As a consequence he distanced himself from her, despite her status of being the most beloved person to him. This indicated that

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In relation to those who allege religious guardianship by outwardly performing satanic preternatural feats, for instance: Entering fire, being penetrated by swords, the consumption of poison, amongst other actions: These are not deemed 'divine miracles' nor are they indicative of nobility.

his affection had not ceased to continue, he did not despise her, rather his love for her remained in his heart.
However the Fear of Allah the Exalted, the Majestic, overwhelmed him. [As a consequence], he distanced himself from her and left the gold in her presence. [The money] which he had previously conferred upon her [to the amount of] one hundred and twenty *deenars.*

He then said: **O Lord, if I performed this action yearning for your Face, deliver us from what has befallen [upon] us [by reason] of this rock. Thereupon the rock moved a little, insufficient however to permit their exit.**

This matter is from amongst the Signs of Allah, for Allah maintains control over all matters [in creation]. If He had desired, He would certainly have removed the rock completely on the first occasion. However, Glory be to Him, the Most High, He preferred to leave the rock in position until each individual had completed their intercession, founded upon their righteous deeds.

[3] The Third Individual:

He sought intercession towards Allah by means of his honesty, correctness, and sincerity in action. For he mentioned that he had employed laborers to perform certain types of work, he paid them their respective salaries, save a single individual who left his payment and departed. His payment was invested and yielded profit. He acquired profit by means of buying and selling and other business related transactions. This investment continued to yield profit until he acquired cows, sheep, and slaves, in addition to other forms of wealth.

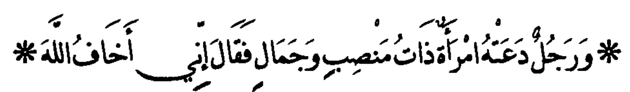
After a period of time had elapsed the laborer returned and said: **O slave of Allah, confer upon me my payment.**
The man responded: Every matter that you see before you is from amongst your possessions, including the camels, cows, sheep and slaves.
The man said: Do not ridicule me, for the payment which is owed to me by yourself is small. How can it be possible that all this livestock can be from amongst that which is owed to me, do not mock me.
He said: I am not ridiculing you. He [proceeded] to take everything, leading [the livestock away], leaving nothing [behind].

It was then mentioned by the man: **O Lord, if I performed this action yearning for your Face, deliver us from what has befallen [upon] us [by reason] of this rock. Thereupon the rock moved permitting their exit.**

They were delivered from their predicament, for they sought intercession towards Allah by virtue of their righteous actions, which they had performed sincerely for the sake of Allah the Majestic, the Exalted.

This tradition incorporates numerous benefits and lessons:
The excellence of conducting one self in a righteous manner towards one's parents, for this is amongst those virtuous deeds which provide a means of deliverance from affliction, and relief from oppression.

In addition: The excellence of chastity and abstinence from fornication. For the action of abstinence from fornication, despite assuming the ability and opportunity to do so is affirmed to be amongst the most excellent of actions. It has been authentically narrated from the Prophet (صلى الله عليه وسلم) that from amongst the seven whom Allah shall shade in His Shade, on a day wherein there is no shade save His:



A man who was invited [to participate in the act of fornication] by a woman, in possession of status and beauty, [responded by the statement]: Indeed I fear Allah.[4]

This individual was in a position whereby he had the opportunity to commit the act of fornication with this woman. However he desisted from doing so by virtue of his fear of Allah, yearning to be placed amongst those whom Allah shall shade in His Shade, on a day wherein there is no shade save His.

In addition: This tradition is indicative of the excellence of honesty, and faithfulness in action for others. For this individual could have returned the original payment to the laborer and kept the remainder of the wealth for himself. However, by virtue of his integrity, dependability, sincerity, and sincere counsel towards his brother, he decided to confer upon him the sum total of his investment.

In addition: An illustration of the Power of Allah the Exalted, the Majestic: [With reference] to His action, the Most High, of removing the rock by His permission. For no car was employed to assist in it's removal, nor were men

[4] Collected: al-Bukhari (660), *Kitab al-Adhaan* and al-Muslim (1031), *Kitab al-Zakat.*

called to dislodge it. Rather it was performed at the Command of Allah the Exalted, the Magnificent.
Allah ordered the rock to descend and prevent their exit, then He commanded it to move and permit their departure. Indeed Allah the Glorious has power over all matters.

From amongst the lessons: Allah is the All-Hearing One who responds to the invocation. For He heard the supplication of the three individuals and responded to them.[5]

From amongst the lessons: Sincerity in one's actions is a means of dispelling hardship and difficulty, for each individual amongst the three mentioned: **O Lord, if I performed this action yearning for your Face, deliver us from what has befallen [upon] us [by reason] of this rock.**

In relation to *al-Riya'a* [and refuge in Allah is sought from it]:
[An example to illustrate]: An individual who does not perform actions save for the purpose of *al-Riya'a* and the enhancement of [his] reputation. As a consequence, he is praised amongst the people:

[The Response]: This individual is comparable to waste refuse which [floats] aimlessly, thus being of no benefit to it's owner.

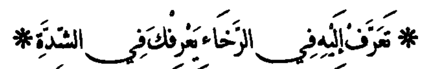
We beseech Allah that He furnishes both ourselves and yourselves with sincerity in our actions, ensuring that they are performed for His sake.

To Conclude: Sincerity is of paramount importance, do not place any portion of your worship for other than Him, perform it all for the sake of Allah the

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[5] [TN] - From amongst the causes leading to the acceptance of invocation:

(a) - **To supplicate with sincerity.**
(b) - **To become acquainted with Allah during periods of prosperity:** For these three believing men supplicated to Allah with sincerity by recollecting their virtuous actions. They had previously acquainted themselves with Allah during times of ease and comfort, hoping that Allah would compensate them with it's equivalent during periods of trial and affliction. This [principle] has been mentioned in the authentic tradition of the Prophet (صلى الله عليه وسلم):



Acquaint yourselves with Him during [periods of] prosperity, and He shall acquaint Himself with you during [periods] of difficulty.

Collected: Ahmad (2666).

Exalted, the Majestic. Thus enabling it to be accepted by Allah, for it has been authentically narrated by the Prophet (صلى الله عليه وسلم), in that which he related from Allah:

* أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ *

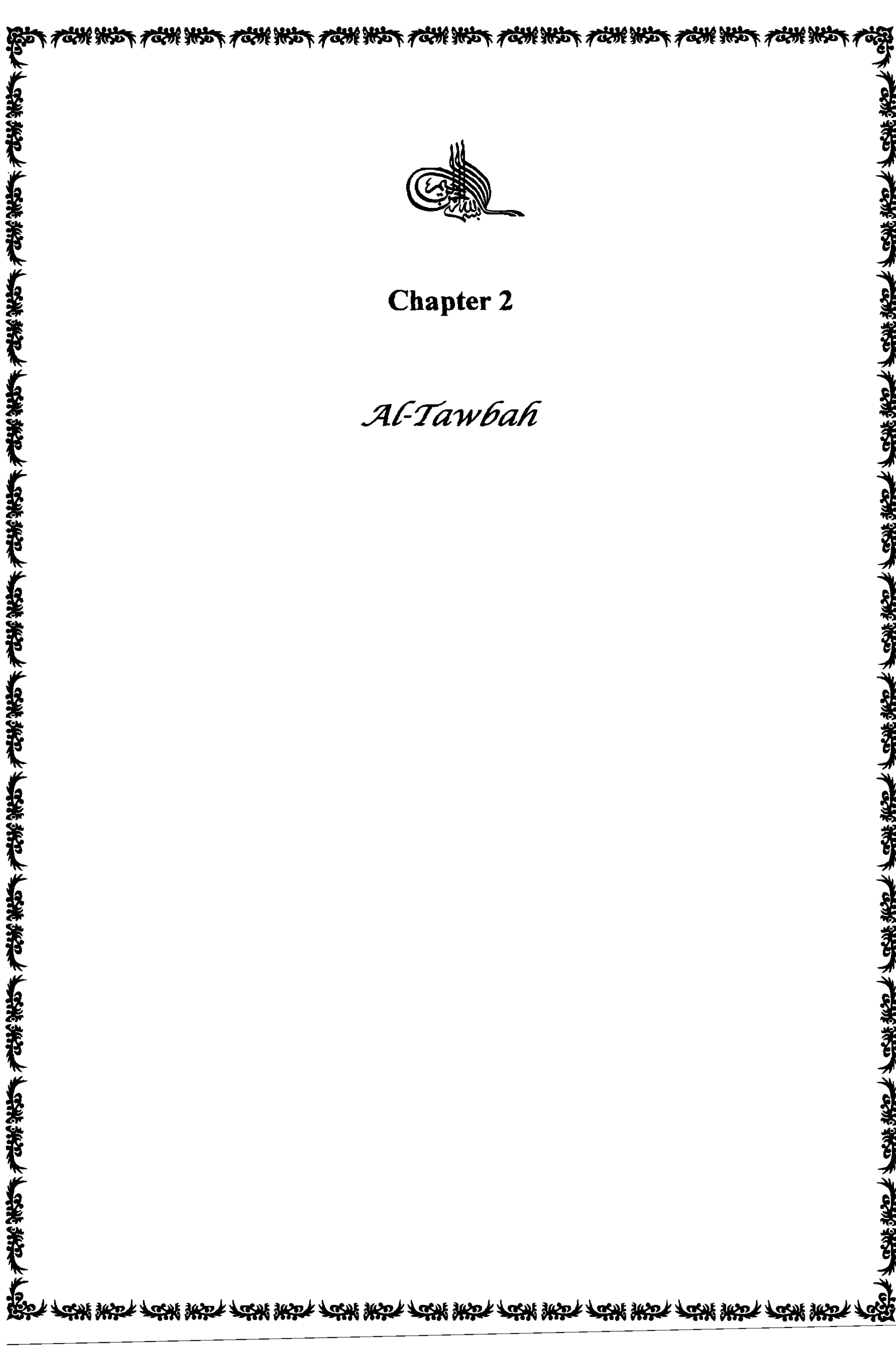
I am in no need of the associationists and there deeds. Whosoever performs a action, associating in it other than Me, I have abandoned him and his deeds.[6]

Indeed Allah is *al-Muwaffaq.*

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Consult: *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen,* Saleem al-Hilaalee, p.47-49.

[6] [TN] - Collected: al-Muslim (2985), *Kitab al-Zuhud w al-Raqaaiq.* For a comprehensive explanation of this tradition, consult page 9.



Chapter 2

Al-Tawbah



Chapter 2

Al-Tawbah

The Scholars mentioned: The act of seeking penitence is [deemed] obligatory for every misdeed committed. If the act of disobedience has occurred between the slave and Allah the Most High, and is not connected to an infringement of a human right, three conditions are present:

[1] The First Condition:
The individual discontinues the act of disobedience.

[2] The Second Condition:
The individual regrets his action.

[3] The Third Condition:
The individual resolves never to return to the action.

If any of these three conditions are violated, the act of *al-Tawbah* is not actualized.

If the act of disobedience is connected to an infringement of a human right, four conditions are present:

The three mentioned [previously, in addition to]:

[4] The individual is obligated to absolve himself from the right of the victim.

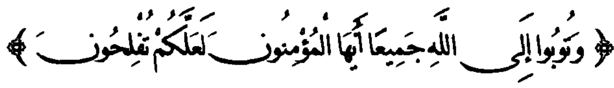
If the misdeed concerns wealth or a matter comparable to it, the individual [is obligated] to return it. If the misdeed concerns the legal offense of defamation or a matter analogous to it, he submits to the penalty, or seeks the victim's

pardon. If the misdeed concerns backbiting, the individual concerned seeks the victim's forgiveness.

It is incumbent upon the individual to seek repentance for the sum total of his misdeeds. If an individual seeks repentance from a portion of them, his repentance is deemed correct according to the People of Truth for those particular misdeeds. [However] that which remains, continues to remain with him.

The directives [contained] within the Book and the *Sunnah*, in addition to the unanimous agreement amongst the *Ummah*,[1] are [all] indicative of the obligation to seek repentance:

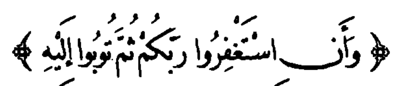
Allah the Most High mentioned:



O Believers, let all of you seek repentance towards Allah, perhaps you will attain success.

[Surah al-Noor : Ayah 31]

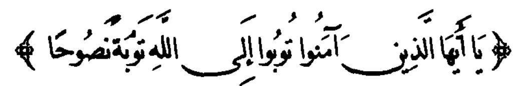
He the Most High mentioned:



Seek forgiveness from your Lord, thereafter turn towards Him in repentance.

[Surah Hud : Ayah 3]

He the Most High mentioned:



O You who Believe, turn towards Allah with sincere penitence.

[Surah Tahreem : Ayah 8]

[1] [TN] - Meaning: The Scholars of the *Salaf* (the Predecessors).

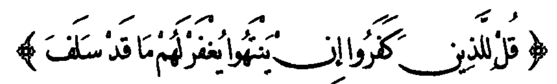
The Explanation

The linguistic definition of *al-Tawbah*: Whosoever sought repentance renounces a certain matter. Hence, it is to return [from a certain action].

The legal definition of *al-Tawbah*: The act of returning from the disobedience of Allah the Most High, to His obedience.

The greatest in nature, and the most imperative in obligation, is to seek penitence from *Kufr* (unbelief) to *Imaan* (belief).

Allah the Most High stated:



Say to those who disbelieve, if they discontinue [their unbelief], their past shall be forgiven.
[Surah al-Anfaal : Ayah 38]

This matter is followed by the obligation to seek repentance from the major categories of misdeeds (*Kaba'air*).
The third level of importance concerns penitence from the minor forms of misdeeds.

An individual is duty bound therefore to seek penitence towards Allah, Glory be to him, the Most High, upon the commission of every misdeed.

The author (may Allah have mercy upon him) mentioned that *al-Tawbah* is founded upon three conditions. However, the number increases to five upon inclusion of those matters affiliated to repentance.

[1] The First Condition:

To perform the act sincerely for the sake of Allah.

Yearning for the Face of Allah the Majestic, the Exalted, and [hoping] that Allah shall accept his repentance ought to be the intended objective for each individual in his action of seeking penitence. [Furthermore], He ought to [hope] that Allah shall disregard and pardon that which he has committed in relation to wrongdoing. His intention in the performance of this action must not be

[founded upon a desire] to be noticed by the people, and to seek their proximity. Neither ought his purpose be to repel harm from the ruler nor the one placed in authority over him.

Rather he ought to intend by his penitence the Face of Allah and the Hereafter, and that Allah should pardon his misdeeds.

[2] The Second Condition:

The individual ought to regret the acts of transgression committed.

This is founded upon the premise that feelings of remorse which are manifest upon an individual are indicative of his truthfulness in his quest for repentance. Meaning: He is saddened and distressed concerning that which has taken place. [As a consequence] he is demoralized by reason of it, recognizing that there is no sanctuary from this misdeed until he seeks penitence towards Allah from it.

[3] The Third Condition:

The individual discontinues the act of disobedience which he has been engaged in.

This is deemed amongst the most important of [those] conditions [mentioned].

If the act of disobedience concerns the abandonment of an obligatory duty, the discontinuation of the misdeed necessitates the performance of that duty.

Miscellaneous Examples to illustrate:

[a] An individual has neglected to give alms, but never-the-less desires to repent towards Allah. This person is duty bound to discharge the sum total of the *Zakat* which he has neglected to pay.

[b] An individual who has neglected to establish a righteous code of behavior towards his parents is therefore obligated to do so.

[c] An individual who is deficient in [the act of] establishing and strengthening the ties of kinship is duty bound to establish and strengthen those ties of bondship.

[d] If an individual's act of disobedience involves engaging in a forbidden act, he is obligated to abandon that action immediately, without any form of delay.

[e] If an individual has been receiving interest, it is incumbent upon him to disengage himself from the misdeed by abandoning and distancing himself from it. Furthermore, he is obligated to absolve himself from all that he has acquired by reason of it.

[f] If the act of disobedience involves deception and lies perpetrated against the people, or an act of dishonesty in relation to the fulfillment of trusts, the wrongdoer is obligated to discontinue his actions. In addition, if he has obtained wealth by these forbidden means, it is incumbent upon him to return it to it's rightful owner, or to seek his pardon.

[g] If the matter involves backbiting, it is incumbent upon the individual to abstain from backbiting the people and speaking about their honor in a derisive manner.

In relation to the one who claims that he is seeking repentance towards Allah, but is never-the-less persisting upon the abandonment of the obligatory duties, or is continuing to involve himself in matters declared unlawful, his repentance shall not be accepted. Rather this form of penitence is analogous to the action of ridiculing Allah the Majestic, the Exalted.

How can an individual seek penitence towards Allah the Majestic, the Exalted, and continue to tread upon the [path] of transgression?

[An example to illustrate]: A man interacted with an individual from amongst the people. As a result of a misdeed committed on his part, he declared to the other party:
I seek your forgiveness, I am remorseful, and I shall not return to this matter.

However his intention [dictates], and his heart resolves to return to this action. [He therefore] subsequently does so.

This is considered an act of mockery and derision against the other party, a human being. Accordingly, how can this act be perpetrated against Allah, Lord of Universe?

Hence, the individual who has actualized the act of penitence is the one who has discontinued the act of disobedience.[2]

How strange it is that some individuals whom you sit amongst are observed lamenting by reason of the presence of interest. However, the individual himself practices usury, and refuge is sought in Allah.

Or it is observed that he is wailing about [the offense] of backbiting and eating the flesh of the people. Never-the-less, the individual himself is amongst the forefront of the people in relation to the misdeed of backbiting. We beseech Allah for good health.

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[2] [TN] - The learned individual does not command the people to abandon the *Dunya*, for they are incapable of abandoning it. Rather he instructs them to abandon wrongdoing with their [continued] residence in the *Dunya*. For the abandonment of the *Dunya* is supererogatory, but the abandonment of wrongdoing is obligatory. Accordingly, how can an [individual] be commanded with a supererogatory action, when he has [neglected] to establish an obligatory one?!

If the abandonment of wrongdoing becomes difficult for them to [endure], endeavor to make them love Allah by [means] of mentioning His Signs, His Blessings, His Munificence, His Perfect Attributes, and Exalted Descriptions. For indeed the heart is naturally inclined towards His love.
If it is attached towards His love, the abandonment of wrongdoing and independence from it, in addition to the persistence upon it shall become easy [to obtain]. Verily Yahya bin Mua'adh mentioned:

طلبُ العاقلِ للدُّنيا خيرٌ مِن تركِ الجاهلِ لها

Questing for an intelligent [person] for [the affairs of] the Dunya,
Is superior to the abandonment of an ignorant [person] for it.

A judicious man invites the people towards Allah, thus the [act] of responding becomes easy for them. An ascetic invites them towards Allah by the abandonment of the *Dunya*, thus the [act] of responding becomes difficult for them. For indeed the [period] of weaning from the breast [of a woman] - which is not understood by a human being himself - save that he suckles [at his mothers breast] vigorously. However, select the more superior and purest wet nurse, for verily the milk influences the nature of the recipient. The [act] of suckling from a foolish woman shall give rise to a foolish child. The most beneficial [type] of suckling is [that which is performed in order to] relieve hunger. Hence, if you are resolute upon the abandonment of weaning [it is better for you], otherwise suckle to a moderate extent, for indeed over indulgence can kill.

Consult: *Fawa'aidu al-Fawa'aidi*, Ibn Qayyim al-Jawziyyah, p.301.

Or it is noticed that he is moaning about [the presence] of lies and the abandonment of trustworthiness amongst the people. However the individual himself is the most excessive liar amongst the people, and the most untrustworthy one concerning the fulfillment of the trust.

An individual is therefore obligated upon every circumstance to desist from continuing the misdeed which he has sought penitence for. If however he does not abstain from the action, his act of repentance shall be rejected, and it will avail him not before Allah the Majestic, the Exalted.

* * *

The action of desisting from a misdeed:

If [the action] concerns the abandonment of a misdeed connected to the Rights of Allah the Exalted, the Majestic: It is deemed sufficient that the action of seeking penitence occurs between the individual and His Lord.

It is not necessary, rather perhaps [we say] it is impermissible for an individual to discuss the matter of his disobedience, or [his] omission in the observance of the obligatory actions. For this act is restricted between the individual and Allah, Who has placed a veil upon this person, and concealed the action from [His] servants. Hence, if the individual has sought penitence towards Allah, it is impermissible for him to inform any [foreign] individual in relation to that which he has committed.

Indeed the Prophet (ﷺ) declared:



All my *Ummah* shall be granted forgiveness save the *Mujaahireen*[3]

The *Mujaahir* has been described in the tradition:

[3] Collected: al-Bukhari (6069), *Kitab al-Adab*;

and al-Muslim (2990), *Kitab al-Zuhud w al-Raqaaiq.*

* أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ عَلَيْهِ فَيَقُولَ يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ *

An individual commits a misdeed during the night, [however] he is screened by Allah. In the morning he declares: O So-and-So, I committed such and such misdeed yesterday. [However] he spent the [previous] night [in a state] of being screened by his Lord, [never-the-less] in the morning he removed the Screen of Allah from himself.[4]

A group from amongst the Scholars mentioned: If an individual committed a misdeed which warrants a specific legal penalty, it is permissible for him to present himself before the one entrusted to establish the punishment. For instance, he may present himself before the governor and inform him that he has committed a certain act of transgression and desires to absolve himself from it. Never-the-less, the best course of action is to avoid disclosing the matter.

To elucidate: It is permitted for an individual to present himself before the governor upon the commission of a misdeed which involves a specific legal punishment, e.g. the act of fornication. He would explain what has occurred in relation to the misdeed and request the establishment of the penalty, for this action is deemed a means of atonement for his wrongdoing.

In relation to other forms of wrongdoing: It is preferable to avoid the disclosure of [the misdeeds], for Allah has concealed them [from others]. In addition, fornication and other misdeeds comparable in nature ought to be concealed.
[Furthermore], do not expose yourself by disclosing the misdeed to other than the one entrusted with your affairs.

Allah shall accept the penitence of his servant and pardon his sins, providing he seeks repentance concerning that which has occurred between himself and his Lord.

If the act of wrongdoing concerns two individuals: For instance [a matter concerning] wealth. The guilty party is duty bound to reimburse the owner, his penitence shall not be accepted until the wealth is returned.

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[4] Ibid.

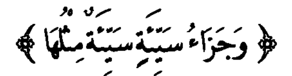
Examples to illustrate:

[1] An individual has stolen wealth from another and has subsequently sought repentance. Never-the-less he is obligated to return the pilfered items to the [rightful] owner.

[2] An individual disclaims the right of another:
A person has an outstanding debt upon him which is owed to another, however it is denied by him. He has subsequently sought penitence for his action. Never-the-less, he is obligated to present himself before the creditor, the one who he had previously disputed with, and confess to his misdeed. He ought to admit his wrongdoing until the creditor obtains his right. If however the creditor is deceased, the individual ought to grant it to his beneficiaries. If he is ignorant of their identities, or they are absent and he is not conversant with their place of residence, he ought to donate the amount concerned for a charitable purpose in order to absolve himself from the misdeed. Indeed Allah, all Praise is due to Him, the Most High, is aware of the identity of the creditor and shall confer it upon him.

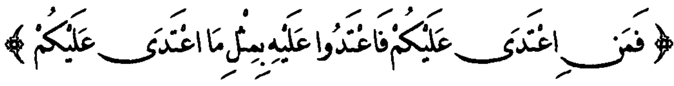
If the type of wrongdoing concerns a physical assault upon an individual, or a matter comparable in nature: The offender is obligated to present himself before the one wronged and yield towards his command.

For example: The individual permits the other to assault him in a manner similar to the initial assault. If the victim was struck upon the back, the offender ought to be struck upon the back. If the blow was received upon the head, or any other area, the innocent party ought to avenge himself. This principle is in conformity to the statement of Allah, Glory be to Him:



The recompense for a misdeed is a misdeed comparable to it.
[Surah al-Shoora : Ayah 40]

In addition to His statement:



Whosoever transgresses [the boundaries] against you, transgress against them in a comparable manner.

[Surah al-Baqarah : Ayah 194]

Furthermore, any form of offensive or damnifying statement ought to be reciprocated in a similar manner.

An example to illustrate: An individual verbally abuses another amongst the people, he censures and dishonors him. The offending individual is obligated to present himself before the victim and seek his pardon in a manner which is mutually acceptable. This is so irrespective of whether the victim declares: I shall not agree to pardon you except upon the payment of a specified amount of *dirhams*. The individual is therefore obligated to fulfill the request.

The fourth matter: Concerning the rights connected to backbiting.

Meaning: An individual has spoken about another during his absence by means of slandering and defaming him amongst the people - whilst he was not present.

The Scholars have differed concerning this matter:

A group from amongst them said: The defamer is obligated to present himself before the defamed and declare: O So and So, indeed I spoke about you amongst the people, I hope that you shall pardon me and absolve me from this misdeed.

Another group said: The defamer should not present himself before the defamed, for circumstances differ.

If the individual is aware of the backbiting committed against him, the wrongdoer is obligated to go and seek his forgiveness. If however he is ignorant of this matter, the wrongdoer ought not to go to him. Rather he is obligated to seek forgiveness for him and to speak about his merits and qualities in the gathering wherein he defamed him. This is founded upon the premise that virtuous actions negate evil deeds.

This is deemed the more correct of the two opinions. If the victim is unaware that he has been defamed, it is sufficient for the wrongdoer to mention his virtues in the gathering wherein he slandered him. In addition, he ought to seek forgiveness on his behalf by means of the words: (اللَّهُمَّ اغْفِرْ لَهُ): **O Allah - forgive him**. These words have been mentioned in the tradition:



It is [sufficient] atonement for the one who has backbitten another to seek forgiveness for him.[5]

Accordingly, it is incumbent upon an individual to fulfill the rights of the wronged party, [for this is linked to the acceptance of penitence].

[4] The Fourth Condition:

This concerns a resolution not to return to this particular action in the future.

For the penitence of an individual is not deemed correct if he intends to return to a continuation of this action when the opportunity arises to do so.

An example to illustrate: An individual who employed his wealth in order to transgress the Commandments of Allah - and refuge is sought in Allah - by means of purchasing alcoholic beverages. In addition, he would visit other countries for the purpose of indulging in the act of fornication, and consuming alcohol. Refuge is sought in Allah.
He was then afflicted by poverty, and declared: O Lord I repent unto You. Never-the-less he is a liar, for he intends to pursue the previous course of action should his circumstances revert to their former state.

Accordingly, this form of penitence is ineffectual. Whether the individual concerned repents or not, he is no longer *able* to continue his act of transgression.
Certain individuals who are afflicted by penury claim they have abandoned their wrongdoing. However, their heart informs them that should they return to their previous state of affluence, they would certainly continue their wrongdoing. Hence, in this instance their penitence shall not be accepted.

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[5] Collected: Ibn Abee Dunya (291), *al-Samt*; Abu al-Shaykh (211), *Tawbeekh* and *Tanbeeh*; Al-Kharaaitee (211), *Masaa'a al-Akhlaaq*.
Al-Haafidh al-'Iraaqee declared it *Da'eef*, consult: *Mughnee*, *al-Ihyaa'a* (3/133). Consider the various chains of the tradition in *Kashf al-Khufaa'a* (2/111).
Shaykh Al-Albaanee also declared it *Da'eef*, consult: *Silsilah al-Da'eefah* (1519).

The Fifth Condition:

The act of penitence takes place during a time period wherein it shall be accepted.

If the penitence is sought during a time period wherein it shall not be accepted, the repentance will be of no consequence. There are two categories governing this principle:

The First Type: In relation to each individual in accordance to their circumstances.

The Second Type: A general consideration.

In Relation to the First Type:

The repentance must be sought before the arrival of the appointed time, denoting: The moment of death.
If the action takes places after the appointed time it shall be of no benefit to the questor. This principle is founded upon the statement of Allah, Praise be to Him:

﴿ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ ﴾

Of no consequence is the repentance of those who perform evil actions, until death arrives upon one of them, he says: Now I repent.
[Surah al-Nisa'a : Ayah 18]

Allah the Most High declared:

﴿ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ (84) فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴾

When they observed Our punishment they said: We believe in Allah alone and we reject that which we used to associate with Him. However, their faith could not avail them when they saw Our punishment. This is the method of Allah in dealing with His slaves, [therefore] the unbelievers were ruined.
[Surah al-Ghaafir : Ayah 85]

Accordingly, if an individual looks upon death, and the appointed time approaches, it follows that he has lost all hope of life. His repentance has therefore not been sought at the correct time.
After an individual despairs of his continued existence and recognizes that there is no longer a remainder for him, he chooses to embark upon the path of penitence!
This form of repentance has been sought under a state of compulsion and cannot therefore benefit the questor. Furthermore, it shall not be accepted from him, rather he ought to have sought penitence prior to this moment.



The Second Type:

This is a general principle which was mentioned by the Messenger (ﷺ):



***al-Hijrah* shall not be terminated until *al-Tawbah* is discontinued, *al-Tawbah* shall not be discontinued until the sun rises from the West.**[6]

Hence, the repentance of an individual shall be of no consequence when the sun rises from the West. Allah, Praise be to Him, mentioned:



The day wherein some of the Signs of Your Lord shall come to pass, of no benefit will it be for a person to believe then, if he believed not before, nor earned righteousness.
[Surah al-Ana'am : Ayah 158]

The rising of the sun from the West is from amongst the Signs referred to in this Verse, as elucidated by Prophet (ﷺ).
Hence, repentance must be sought during a time period wherein it shall be accepted, if the action is performed during any other time it shall not be deemed correct.

[6] Collected: Abu Dawud (2479), *Kitab al-Jihaad*; Ahmad (99/4), Saheeh al-Jaamia' (7469).

* * *

The Scholars (may Allah have mercy upon them) differed concerning the acceptance of an individual's repentance who continues to perform other forms of wrongdoing. It is a question of whether it shall be accepted or not.

There are Three Opinions Concerning this Matter:

[1] Those who ascribed to the opinion: The act of penitence for a particular misdeed is deemed correct, despite an individuals persistence upon a different misdeed. Hence, his repentance for the misdeed shall be accepted, and the sin for the other [action] shall remain [irrespective of the previous act of repentance].

[2] Those who ascribed to the opinion: The act of penitence for a particular misdeed shall not be accepted with the continued commission of other offenses.

[3] Those who particularized their opinion: If the nature of the offense being committed is comparable to the type for which repentance has been sought, the penitence shall not be accepted. [If the offense is of a different nature, the initial act of repentance shall be accepted].

An Example to Illustrate:

An individual has sought penitence from involvement in usurious practices, however he commits the act of fornication - and refuge is sought in Allah - Or the individual consumes alcoholic beverages, and it is reported that he does so. He has sought penitence for [engaging] in usurious practices, never-the-less he has persisted upon the consumption of alcohol.

Concerning this example:

The first group of Scholars: Ascribe to the opinion that the initial act of repentance for the involvement in usurious practices shall not be accepted. How can the individual be considered penitent towards Allah whilst he has continued upon his wrongdoing?

The second group said: Rather the act of penitence shall be accepted, because usury is a particular [type of misdeed], and the consumption of alcohol is a [misdeed of a different type].

The author (may Allah have mercy upon him) ascribed to the [following] opinion: He said: The People of Truth ascribe to the opinion that the repentance [of an individual] shall be accepted despite the continuation of a different offense.

Accordingly, there is a difference of opinion concerning this issue.

In relation to [those misdeeds] which are of a [similar] type: [Consider the following example]:
A person is afflicted with the act of fornication - and refuge is sought in Allah - in addition to being stricken by the act of acquainting himself with women, and looking towards them in a desirous manner, or a matter comparable in nature. Thus, [in this instance] will the repentance of this person for the offense of fornication be accepted whilst he has continued to gaze at [other women] in a desirous manner? Or vice-versa?

There is a difference of opinion: A group from amongst them stated: It would be accepted, as opposed to a different group who disagreed, and stated that it would not.

The correct opinion in relation to this matter: The repentance of an individual shall be accepted despite his persistence in other acts of transgression. However, he is not to be ascribed with the name *al-Taa'ib* (the penitent one) in an absolute sense. In addition, he does not deserve the type of commendation which the *Taai'been* (the penitent ones) are praised with. For this person has not sought absolute repentance, rather it is deficient.

The individual seeks repentance for a particular misdeed, therefore the sin of it shall be erased from him. However, his action does not warrant an absolute description of penitence. This opinion is the [statement] which reassures one's soul. The ascription of absolute repentance ought not be applied, never-the-less that [particular] act of penitence for the misdeed committed ought not to be negated.

* * *

The author (may Allah have mercy upon him) mentioned previously that the texts present within the Book and the *Sunnah* demonstrate and support one another concerning the obligation to seek penitence for the sum total of misdeeds committed. Indeed he (may Allah have mercy upon him) was correct in his assertion, for there are numerous Verses which exhort the people towards the action of seeking repentance, in addition to a declaration concerning it's virtues and rewards. Similarly, this [principle] is contained within the traditions transmitted from the Messenger of Allah (ﷺ).

Indeed Allah clarified in His Book that He, Glory be to Him, loves *al-Tawaabeen* (those who seek repentance), and those who seek to purify themselves.
Note: *al-Tawaabeen*: Those who frequently seek penitence towards Allah the Exalted, the Majestic, upon every occasion they commit a misdeed.

The author mentioned from amongst the Verses, the statement of Allah:



O Believers, let all of you seek repentance towards Allah, perhaps you will attain success.
[Surah al-Noor : Ayah 31]

This sentence was employed by Allah to seal the Verse pertaining to the obligation to lower one's gaze.

It concerns His statement:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
(30) وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

Inform the believing men to lower their gaze and to protect their private parts. That is purer for them. Verily Allah is All-Aware of what they do, [and] inform the believing women to lower their gaze and protect their private parts.
[Surah al-Noor : Ayah 30-31]

To His statement:

﴿ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

Or small children who are not aware of the sexual nature of women. And let them not stamp their feet in order to disclose what they conceal of their adornment. O Believers, let all of you seek repentance towards Allah, perhaps you will attain success.
[Surah al-Noor : Ayah 31]

This Verses contains a directive imposing an obligation to seek penitence for the one who neglects to lower his gaze, and safeguard his private parts. For the act of lowering the gaze is it's confinement and the absence of it's release.

The abandonment of controlling one's gaze and safeguarding the genitals are all from amongst the causes of destruction, wretchedness, and affliction upon an individual.
It has been established from the Prophet (ﷺ) that he said:

* مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ *

After I pass - I have not left a temptation greater in severity amongst the men, than the women.[1]

In addition He (ﷺ) said:

* وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ *

Be aware of women, for the first temptation amongst the Children Of Israel concerned the women.[2]

It is for this reason that our enemies - the enemies of Islaam, rather the enemies of Allah and His Messenger from amongst the Jews and the Christians, the Polytheists and the Communists, and those analogous to them. In addition to their tails and their followers, all pursue in earnest their objective of tempting the Muslim by means of women. They appeal towards the open exhibition of

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[1] Collected: Bukhari (5096), *Kitab al-Nikaah*, and Muslim (2740, 2741), *Kitab al-Dhikr*.

[2] Collected: Muslim (2742), *Kitab al-Dhikr*.

women, they call towards the unrestricted intermingling between men and women, they invite towards assuming a state of decadence in one's character.

All these matters are propagated by means of their tongues, their pens and their actions - and refuge is sought in Allah. For they are aware that the most hazardous temptation that causes a person to forget his Lord and his religion is epitomized by the woman.

Indeed, women are the ones who are able to tempt those in possession of intellect, as the Prophet (صلى الله عليه وسلم) mentioned to 'Ayesha (may Allah be pleased with her):

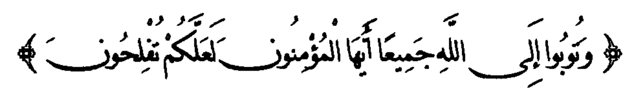
* مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الحَازِمِ مِنْ إِحْدَاكُنَّ *

I have not seen any [group of people] more deficient in intellect, and [in their] religion than you. A prudent, resolute man can be led astray by some of you.[3]

Are you in need of a matter more explicit than this tradition?

A prudent, resolute man, is caused to be lead astray, what therefore of the menial individual who is neither in possession of firmness, a resolute will, manhood, nor a reasonable level of religious awareness. The matter will therefore be accentuated in severity, and refuge is sought in Allah.

Never-the-less, a man who is [in possession] of a resolute will is caused to forfeit his intellect by [means] of women. We beseech Allah for good health. This is the reality of our situation, for this reason Allah suffixed the Command to lower one's gaze by His statement:



O Believers, let all of you seek repentance towards Allah, perhaps you will attain success.
[Surah al-Noor : Ayah 31]

We are therefore duty bound to exhort one another towards questing for penitence. We are obligated to scrutinize and ask ourselves whether or not we

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[3] Collected: Bukhari (304), *Kitab al-Hayd*, and Muslim (79), *Kitab al-Imaan*.

have sought penitence from a misdeed committed, or whether we have continued upon it, for the address is directed towards every individual:

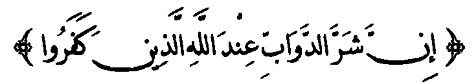
﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ﴾: **O Believers, let all of you seek repentance towards Allah.**

His statement: ﴿لَعَلَّكُمْ تُفْلِحُونَ﴾: **perhaps you will attain success:** Is indicative of the principle that *al-Tawbah* is from amongst the causes of success. Success has been explained by the People of Knowledge in the context of *Tafseer* and language. They defined it to be a collective term to denote the acquisition of a matter sought after, in addition to a means of averting the horrific.

* * *

All mankind quest for the goodness in the *Dunya* and in the Hereafter, even the unbeliever desires the goodness. However, from amongst the people there are those who are granted success and those who are not.

The infidel yearns for the goodness, however he desires the goodness contained in the *Dunya*, for he is a bestial creature, he is the most evil of all beasts before Allah:



Indeed the most evil of all beasts before Allah are those who disbelieve.
[Surah al-Anfaal : Ayah 55]

Accordingly, the infidel is the most reprehensible animal that crawls upon the earth. Never-the-less, he desires the goodness, the affluence, and the opulence present within this *Dunya*. However - which *Dunya* - for his Paradise and Hereafter shall be his torment and Fire, and refuge is sought in Allah.

The point to note: Every individual desires to obtain success, however it's acquisition is commensurate to a person's determination and zeal.

From amongst the causes of success is the act of seeking repentance towards Allah the Majestic, the Exalted, as the Verses indicate.

Indeed Allah is *al-Muwaffaq*.

*   *   *

Hadeeth Number 13.

13 وعن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: «والله إني لأستغفر الله، وأتوب إليه، في اليوم، أكثر من سبعين مرة» رواه البخاري.

It has been related by Abu Hurayrah (may Allah be pleased with him), who said: I heard the Messenger of Allah (ﷺ) say:

By Allah - Verily I appeal for forgiveness[10] from Allah and seek repentance towards Him on more than seventy occasions in one day.
Narrated by al-Bukhari.[13]

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[10] [TN] - (أستغفر الله): Denoting: The act of questing for forgiveness.

Meaning: A pardon for a misdeed [committed] and it's [subsequent] replacement. Have knowledge that the atonement of sins is of two types:
The First: Erasure (*al-Mahw*): As indicated by the authentic (by means of corroboration) statement of the Prophet (صلى الله عليه وسلم):

* وأتبع السيئة الحسنة تمحها *

Follow an evil action by a righteous one, it shall erase it.

Collected: Tirmidhi (1910), *Kitab al-Birr w al-Silah.*

This is the position concerning 'the Pardon' (*al-'Afu*).

The Second: Replacement (*al-Tabdeel*): As indicated by the statement of the Most High:

﴿ فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما ﴾

For those [individuals] Allah shall exchange their misdeeds for righteous actions. Indeed Allah is Oft-Forgiving, the Most Merciful.
[Surah al-Furqaan : Ayah 70]

Whosoever ponders over these two positions shall observe a subtle distinction.
For 'the Forgiveness' (*al-Maghfirah*) is inclusive of an additional benefit and is therefore superior to 'the Pardon' (*al-'Afu*). [Never-the-less] both are [deemed] goodness and a glad tiding.

Consult: *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen,* Saleem al-Hilaalee, p.51-52.

Hadeeth Number 14.

14 وعن الأغرّ بن يسار المزني رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «يا أيها الناس توبوا إلى الله واستغفروه فإني أتوب في اليوم مائة مرة» رواه مسلم.

It has been related by al-Agarree ibn Yassar al-Muzanee (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) said:

O People - Seek repentance towards Allah and appeal for His forgiveness. For verily I seek penitence one hundred times in a day.
Narrated by al-Muslim.[14]

The Explanation

Concerning that which the author mentioned (may Allah have mercy upon him): The following matters have been discussed previously:-

[1] The obligation to seek penitence.
[2] The [various] conditions linked to repentance.
[3] The Qura'nic Verses pertinent to the subject matter quoted by the author.

These three points have been employed to establish the obligation to seek penitence.
The two aforementioned traditions have been quoted by the author (may Allah have mercy upon him) to affirm that principle within the *Sunnah.*

For whenever [numerous] evidences are quoted to support one another to establish a particular principle, that matter becomes strengthened, assumes a greater degree of certainty, and results in the imposition of a duty. Hence, he mentioned the tradition of Abu Hurayrah (may Allah be pleased with him), who related that the Prophet (صلى الله عليه وسلم): Undertook an oath to the effect that he

[13] Collected: Bukhari (6307), *Kitab al-Da'wa'at.*

[14] Collected: Muslim (2702), *Kitab al-Dhikr.*

appealed for Allah's forgiveness and sought repentance towards Him, on more than seventy occasions in a single day.

Accordingly, this is the example of the Messenger (عليه أفضل الصلاة والسلام), the one whom Allah had granted forgiveness for both his past and future sins.[11]

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[11] [TN] - Perhaps the matter of the Prophet seeking forgiveness and questing for penitence could be deemed problematic considering his status of being '*Ma'soom*' (without sin). For those actions [in order to be pursued] necessitate the [presence] of misdeeds.

I respond: There is no difficulty here, for that action is from amongst the traditions of the Messengers. They were the most dedicated and devoted individuals to the worship of Allah, by reason of what Allah conferred upon them from His Bounty, and bestowed upon them from His Blessings. Indeed they were persistent in [their act] of thanking Him, acknowledging and confessing their deficiencies to Him, [in addition to their recognition] that they would never worship Him in a manner which fulfills His Right [upon them].
Aadam (عليه الصلاة والسلام) inaugurated this principle:

﴿ فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

Then Aadam received Words from his Lord, so He furnished him with His repentance. Verily He is the One Who accepts repentance, and is the Most Merciful.
[Surah al-Baqarah : Ayah 37]

The 'Grandfather of the Prophets,' Ibraheem (عليه الصلاة والسلام) adhered to it:

﴿ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ ﴾

Our Lord! Make us submissive unto You, and make our descendants a nation who are submissive unto You. Show us our ceremonies [of *Hajj* and *'Umrah*], and accept our repentance. Indeed You are the One who accepts repentance, and [You are] the Most Merciful.
[Surah al-Baqarah : 128]

In addition to Moosa (عليه الصلاة والسلام):

﴿ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴾

When he returned to a state of consciousness, he said: Glory be to You, I turn towards You in penitence, and I am the first of the Believers.
[Surah al-'Ara'af : Ayah 143]

[Furthermore], Muhammad (صلى الله عليه وسلم) is the 'Seal of the Prophets,' ought he not therefore be a grateful servant?!
In addition to the [principle that dictates]: His (صلى الله عليه وسلم) act of seeking forgiveness and questing for repentance imports a legal obligation upon his *Ummah* [to follow that practice], in conformity with the tradition of al-Agarree ibn Yassar al-Muzanee (may Allah be pleased with him).

Concerning the tradition of al-Agarree ibn Yassar al-Muzanee (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) said:
O People - Seek repentance towards Allah and appeal for His forgiveness. For verily I seek penitence one hundred times in a day.

Hence, these two traditions incorporate an evidence to establish the duty to seek penitence, for the Prophet (ﷺ) commanded it, by his utterance:
O People - seek repentance towards Allah.

When an individual seeks penitence towards His Lord, he receives two benefits:

The First Benefit: The principle of adhering to the Command of Allah and His Messenger:
For the act of adhering to the Directive of Allah and His Apostle contains complete goodness. In addition, the act of observing the Imperative of Allah and His Messenger occasions happiness and felicity in both the *Dunya* and the Hereafter.[12]

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[12] [TN] - **Glory be to Allah, Lord of the Worlds.** There is not in the abandonment of misdeeds and wrongdoing save the establishment of manhood; the protection of honor; the preservation of prestige; the conservation of wealth - [all matters] which Allah has placed as a foundation for the correction of the *Dunya* and the Hereafter - the love of creation [for him] and a statement of approval amongst them; a righteous subsistence; a healthy body; strength of the heart; tranquillity of the soul; happiness of the heart; a state of pleasure and cheerfulness; safety from the perils of the sinners and wrongdoers, [and] an absence of purpose, grief, and sorrow; a sense of honor from the possibility of ignominy and disgrace; protection for the light of the heart from being extinguished by the darkness of transgression; the acquirement of an escape from [that matter] which has caused the sinners and transgressors to become depressed and dejected; the availability of sustenance [for him] from [an avenue] where it was not considered [possible]; the facilitation of [that matter] which has become difficult for the masters of sin and transgression [to obtain]; the facilitation of righteous deeds [for him]; the acquisition of knowledge and beautified praise amongst the people; an abundant amount of supplication [for him]; a beautified countenance; the veneration which is cast into the hearts of the people [for him]; their help and protection [for him] whenever he is hurt and oppressed; their act of defending his honor whenever he is defamed and slandered; a swift response to his supplication; the removal of estrangement between [the individual] and Allah; the proximity of the Angels [towards him]; the distancing of the *Shayaateen* from amongst the men and *Jinn* [from him]; a rivalry amongst the people to serve him and fulfill his needs; their engagement for his love and companionship; his absence of fear from death, rather he rejoices in that [matter], for his arrival before His Lord and his encounter with Him [leads to] his fate amongst Him; the insignificance of the *Dunya* in his heart; the importance of the Hereafter amongst him; his yearning for the

The Second Benefit: Following the example of the Messenger of Allah (ﷺ). For the Apostle of Allah (عليه افضل الصلاة والسلام) sought repentance towards Allah on one hundred occasions in a day.
Meaning: He would say: I seek repentance towards Allah, I seek repentance towards Allah...and so on and so forth.

Penitence must be founded upon truthfulness. Thus, when an individual seeks repentance towards Allah, he abandons the commission of that particular misdeed.

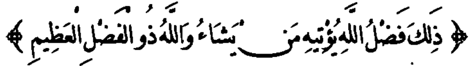
Consider the following two examples:

Sublime Kingdom, and the lofty success therein; the sweet taste of obedience; the love for the sweetness of *Imaan*; the supplication of those who carry the Throne, and whosoever surrounds Him from amongst His Angels; the delight of the Scribes, and their continuos supplication for him; an increase in his intellect, understanding, faith, and comprehension; his acquisition of the *Love* of Allah, and His [act] of Turning towards him; [the attainment] of His *Delight* for his act of penitence; this [matter] rewards him with delight and happiness. For there is no connection for [the individual] to His *Delight* and *Happiness* by means of wrongdoing, [and] it's various types.

Accordingly, these are some of the signs [actualized] by the abandonment of wrongdoing in this world.

When the individual dies, the Angels receive him, and convey upon him the glad tidings of Paradise from his Lord. In addition to [the good news] that no fear or sorrow shall be upon him. He will alter his residence from the prison of this *Dunya* and it's confinement, to a garden from amongst the Gardens of Paradise. He shall experience it's delights therein until the Day of Judgment.

When the Day of Judgment [arrives] the people shall be [in a state] of [extreme] heat and perspiration, [however] he shall be in the shade of the Throne. When they depart from before Allah, the Companions of the Right-Hand shall take him with His God-Fearing allies, and His Victorious Party. Indeed:



That is the Bounty of Allah. He confers it upon whosoever He desires, and Allah is in possession of the Sublime Bounty
[Surah al-Jumu'ah : Ayah 4].

Consult: *Fawa'aidu al-Fawa'aidi*, Ibn Qayyim al-Jawziyyah, p.302-303.

[1] The one who seeks penitence by means of his tongue, but whose heart has embraced the performance of the misdeed, or the abandonment of an obligatory duty:

[2] The one who seeks penitence by means of his tongue, but whose limbs have not ceased to commit that misdeed:

[Conclusion]: [In each instance] the act [of seeking] penitence shall confer no benefit upon the [questor]. Rather, this action is analogous to the one who ridicules Allah the Majestic, the Exalted.

How can the statement be uttered by an individual: I seek penitence towards Allah from a certain act of disobedience. However the person continues upon that action.

Or it is said: I quest for repentance from a certain act of transgression. Never-the-less the individual is determined to perform that action.

If an individual dealt with another human being in this manner, the wronged individual would certainly respond by the statement: He is ridiculing and mocking me! How can he claim to exonerate himself from the matter concerning myself, whilst he is persisting in this act of wrongdoing. It is no more than mockery and jest. What therefore of the Lord of the Universe?

Indeed there are those amongst the people who claim they are seeking repentance from usury, however they are persisting upon this course of action, and refuge is sought in Allah. They engage in usurious practices both explicitly, and by fraudulent means. We have encountered many individuals who practice usury by deception, this is deemed a greater form of transgression and crime than the individual who engages in usurious practices explicitly.
This is based upon the principle that the one who practices usury by fraudulent means has wronged himself on two points:

The First: The act of involving himself in usury.

The Second: The act of deceiving Allah the Majestic, the Exalted, as though Allah is unaware.

This matter is ubiquitous amongst the people during this time. They involve themselves in usurious practices explicitly, hence their affair is clear. However, amongst the people there are those who engage in usurious practices upon the

path of deception and fraud. It can be observed that these individuals have accumulated wealth over numerous years as a result of these activities.

An example to illustrate:

An individual who is in possession of a shop wherein he has accumulated goods.
A wealthy man arrives with a poor man...steering him towards his slaughter, and refuge is sought in Allah.
The poor man arrives and is sold the goods which are present within the shop, by sale on credit. However, this is merely an artificial sale, all the parties involved recognize that this transaction is not an actual sale. The indebted buyer does not ponder or scrutinize the matter, for he is not concerned with the goods at all. Indeed, if he was being sold containers of sand described as rice or sugar, he would accept the items.

The buyer is concerned only with the matter of fulfilling his [financial] need. Hence, the goods are sold for a price of ten thousand *riyals*, to be paid over a period of one year. The buyer then departs without transferring the goods from the shop. The goods are subsequently re-sold by the debtor to the store owner for the price of nine thousand *riyals*.

As a consequence the poor man has been exploited upon two sides:

[1] The rich individual: Who has caused him to become indebted [to the store owner].
[2] The store owner: The store owners declare: This transaction is correct, rather they deem it to be a verification of that action. One owner from amongst them declares: I deem it correct for you to enter into this form of transaction.

Glory be to Allah, is this a valid form of verification? Rather it is stained by misdeeds, and refuge is sought in Allah!!
Accordingly, if we are truthful towards Allah, Glory be to Him, the Most High, we are duty bound during our quest for repentance to abandon any form of misdeed and act of wrongdoing. This abandonment ought to be real in essence, for we are to despise those actions and regret our commission of them, thus

ensuring that our repentance assumes the status of *al-Tawbah al-Nasooha*[13] (sincere penitence).

These two traditions: Are indicative of the principle that our Prophet (صلى الله عليه وسلم) was the most dedicated and devoted individual to the worship of Allah.

Accordingly, he:

[1] He was the most fearful of Allah amongst us.
[2] He demonstrated the greatest level of *al-Taqwa* towards Allah.
[3] He was the greatest in knowledge amongst us concerning Allah (صلى الله عليه وسلم).

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[13] [TN] - The utterances of the *Salaf* [pertaining] to the definition of *al-Tawbah al-Nasooha* differed until they numbered in excess of twenty statements. [However], they converge upon one [particular] principle which is inclusive of three matters:

The First: A generalization of the sum total of misdeeds and their absorption [into the act of penitence]. In such a manner that no misdeed is left save it has been included, and no offense [is ignored] except that it has been introduced in to it.

The Second: A unanimous resolution and absolute truthfulness [ought to be] [manifest] in [the act of penitence]. In such a manner that there is no [form] of hesitancy and indecision, nor a [period] of waiting. Rather the individual assembles the sum total of his desire and determination, hastening towards [the act of repentance].

The Third: The [act] of purging [the penitence] from any peculiar practices, and defects which demote the purity of *al-Ikhlaas*.

The first [matter] concerns that which is being sought penitence from. The second relates to the essence and state of the one seeking penitence. The third pertains to the One from whom penitence is being sought.

Accordingly, *al-Tawbah al-Nasoohah* [concerns]: Truthfulness (*al-Sidq*) [during the course of the penitence]; Sincerity (*al-Ikhlaas*); [and] A generalization of the sum-total of misdeeds.

It was alleged by a group of ignorant [individuals] that '*Nasoohah*' was the name of a man who lived during the time of the Messenger of Allah (صلى الله عليه وسلم), hence Allah commanded [the people] to seek penitence in a comparable fashion to his penitence. This [demonstrates] an ignorance in relation to *Tafseer*, *Hadeeth*, *Fiqh*, and the meaning(s) of the Qur'an. This [incident] was related by Shaykh al-Islaam ibn Taymiyyah.
Consult: *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen*, Saleem al-Hilaalee, p.51-52.

In addition, they include an evidence to illustrate the principle that he (صلي الله عليه وسلم) was the '*Teacher of Goodness*' by means of both his tongue and his action.
He would appeal for the forgiveness of Allah and command the people to quest for forgiveness until they placed him as their example, adhering to his command and imitating his action. This matter occurred as a result of [his] complete sincerity (صلي الله عليه وسلم) demonstrated towards his *Ummah*. We are therefore duty bound to accept this model as our example.

Furthermore, if we are to command the people with a matter, we ought to be amongst the foremost of the people in the act of adhering to that command.
Similarly, if we are to command the people to abstain from a particular matter, we ought to be amongst the foremost of the people who abandon that matter. For this is from the true state of affairs of the *Da'ee* (inviter) towards Allah. Rather this is the true state of affairs in relation to the *Da'wah* (invitation) towards Allah the Majestic, the Exalted.

That is: **An individual is obligated to act in accordance with his command and to abandon a matter which he declares to be unlawful.**

This matter is in conformity to the action of the Messenger (صلي الله عليه وسلم), [evidenced] by his action of commanding us to quest for penitence, and his action of *seeking* repentance. An act which he (صلي الله عليه وسلم) performed on a more frequent basis than we do.

We ask Allah that He furnishes both ourselves and yourselves with His repentance, and that He guides both ourselves and yourselves to the Straight Path.

Indeed Allah is *al-Muwaffaq*.



Hadeeth Number 15.

15 وعن أبي حمزة أنس بن مالك الأنصاري خادم رسول الله صلى الله عليه وسلم، رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لله أفرح بتوبة عبده من أحدكم سقط على بعيره وقد أضله في أرض فلاة

متفق عليه.

وفي رواية لمسلم: «لله أشد فرحا بتوبة عبده حين يتوب إليه من أحدكم كان على راحلته بأرض فلاة، فانفلتت منه وعليها طعامه وشرابه فأيس منها، فأتى شجرة فاضطجع في ظلها، وقد أيس من راحلته، فبينما هو كذلك إذ هو بها قائمة عنده، فأخذ بخطامها ثم قال من شدة الفرح: اللهم أنت عبدي وأنا ربك، أخطأ من شدة الفرح».

It has been related by Abu Hamzah Anas bin Maalik al-Ansaaree (may Allah be pleased with him), the servant of the Messenger of Allah (صلى الله عليه وسلم), who said:

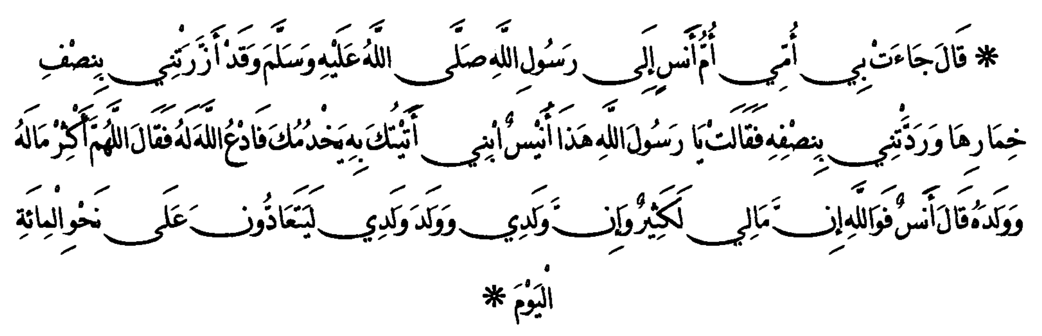
The Messenger of Allah (ﷺ) said:
Allah is more delighted with the repentance of His slave, than one of you who finds his camel after having previously lost [the animal] in a barren, desert land.
Agreed upon.

In the narration of al-Muslim: Allah is more delighted with the repentance of His slave when he seeks penitence towards Him, than one of you who was upon his riding camel in a barren, desert land. Thereafter [the camel] escaped from [it's owner], carrying his food and water [upon it's back]. He therefore abandoned all hope of [finding the animal]. He approached a tree and lay down beneath it's shade, for verily he has despaired of finding his camel.

[However], whilst he was in that state, the animal appeared, standing before him. He grasped it's reins and declared as a result of extreme happiness: O Allah - You are my slave and I am your Lord.
He erred by virtue of his extreme delight.[15]

The Explanation

His statement: (May Allah have mercy upon him): **servant of the Messenger of Allah** (صلى الله عليه وسلم).
When the Prophet (صلى الله عليه وسلم) arrived in Madeenah, Anas' mother approached the Messenger of Allah (صلى الله عليه وسلم) accompanied by her son.
Anas bin Maalik (may Allah be pleased with him) narrated that incident:



I accompanied my mother - Umm Anas - to the Messenger of Allah (صلى الله عليه وسلم). She had clothed my lower body with half of her *Khimaar* (head covering), and my upper body with the other half.
She said: O Messenger of Allah - This is Unais, my son. I have come to you with him in order that he may serve you, so supplicate on his behalf to Allah.
Hence, he said: O Allah increase his wealth and his children.
Anas said: By Allah indeed my wealth increased. In addition, my children and grandchildren are approximately one hundred in number to this day.[1]

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[15] Collected: Bukhari (6309), *Kitab al-Da'wa'at*, and Muslim ([8] 2747), *Kitab al-Tawbah*. Saheeh Muslim ([7] 2747), *Kitab al-Tawbah.*

[1] Collected: Muslim (4531), *Kitab Fadaa'il al-Sahaabah.*

[Accordingly], the Prophet (صلى الله عليه وسلم) accepted that [request], and Anas assumed [the status] of being a [servant] from amongst the servants of the Prophet (صلى الله عليه وسلم).

It was Anas (may Allah be pleased with him) who narrated that the Prophet (صلى الله عليه وسلم) said: **Allah is more delighted with the repentance of His slave when he seeks penitence towards Him, than one of you who was upon his riding camel in a barren, desert land.** He then mentioned the story...

Accordingly, the tradition concerns a man traveling through a barren, desert land. There is no [other] individual, water, food, or people in the surrounding area. His riding camel then proceeds to stray away from him.
Meaning: His camel has wandered away and is therefore lost.

He subsequently searches for the animal but is incapable of finding it. The individual then approaches a tree in order to sleep beneath it's [shade] and wait for the arrival of death!
This person has abandoned all hope of locating his camel, as a consequence he has despaired of his continued existence. For his sustenance, his food and water, was laden upon his camel, and the animal has disappeared.

Whilst he was in that state, his camel appeared before him, it's reins were suspended from the tree under which he slept. How is it possible to quantify this persons delight?
This form of delight is impossible to envision save for the one who has experienced these circumstances. For it is an immense level of joy, the delight of life after [impending] death.
It was for this reason that the individual seized the reins of the camel and said:
O Allah - You are my slave and I am your Lord.
The individual desired to cast commendation upon Allah by means of the declaration: O Allah - You are my Lord and I am your slave. However, by virtue of extreme pleasure he erred and inverted the sentence.

This tradition contains: An evidence to indicate the pleasure of Allah the Exalted, the Majestic, with the penitence of His slave, when he turns towards Him in a state of repentance. He loves this matter, indeed it is a lofty level of Love, Glory be to Him, the Most High. However, it is not founded upon His need for our deeds and our repentance, for Allah can dispense with it, rather the matter concerns His love for generosity, Glory be to Him. For Allah loves to pardon and to forgive, it is more beloved to Him than to seek revenge or to

exact retribution. Accordingly, Allah rejoices with the action of His slave seeking penitence towards Him.

The tradition contains: An exhortation towards questing for repentance, for Allah loves this matter, and it is deemed advantageous for the servant.

In addition: An affirmation of the *Delight* (*al-Farh*) of Allah the Exalted, the Majestic. For He, Glory be to Him, the Most High, Rejoices and becomes Enraged, He Despises and He Loves. However, these Attributes are not comparable to our attributes, for Allah declared:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is no matter comparable to Him, He is the All-Hearer, the All-Seer.
[Surah al-Shoora : Ayah 11]

Rather it is a form of *Delight* befitting His Majesty and Magnificence, it does not resemble the delight [experienced] by creation.[2]

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[2] [TN] - This tradition contains:

An affirmation of the *Delight* (*al-Farh*) of Allah the Exalted, the Majestic

Accordingly, concerning this *Delight* we declare: Indeed it is a genuine *Delight*, an extreme [form] of *Delight*. However it is not comparable to the delight [experienced] by the creation.

Pleasure experienced by an individual is [termed] ecstasy and recklessness, it is experienced by an individual from within, upon the obtainment of that which gratifies him.
Hence, when [an individual] derives pleasure from a certain matter, he [experiences] the sensation of 'walking upon air.'

However, in relation to Allah the Exalted, the Majestic: We do not explain [His] *Delight* in a manner comparable to how we understand it from ourselves.
We say: It is a [form] of *Delight* befitting Him the Exalted, the Majestic. In a fashion comparable to the remainder of His Attributes.

Similarly we declare: Allah is [in possession] of an Essence (*Dhaat*). Never-the-less it does not resemble our essence(s). Thus, He [is in possession] of Attributes which are incomparable to our attributes. For a discourse concerning His Attributes is [deemed] a branch of discourse concerning His Essence.

Accordingly, we believe that Allah the Most High [experiences] *Delight*, for this [principle] has been affirmed by the one created being who [was in possession] of the most extensive knowledge concerning Him, Muhammad (صلى الله عليه وسلم). He was the most sincere in admonition amongst the creation in relation to the creation. In addition, He was the most articulate amongst the creation concerning that which he communicated (صلى الله عليه وسلم).

We are upon perilous [ground] if we say: The objective of *Delight* is reward (*al-Thawaab*). For the 'People of *Tahreef*' (Distortion) declare: Indeed Allah does not [experience] *Delight*.

The objective of His *Delight* being: His reward for the *Taai'b* (the penitent one).
Or it is: His Decree (*al-Iraadah*) to reward [that individual].
For they affirm that Allah the Most High is [in possession] of created [matters], separate and distinct from Him.
[An example being]: His reward. [In addition] they affirm the [principle] of *al-Iraadah* (the Decree).
Hence, they say concerning the [Attribute] of *Delight*: It is a created reward.
Or: A Decree to [confer] a reward [upon an individual].

We declare: The intended objective [concerning the Attribute] of *Delight*: A *Delight* which is true in nature. Similar to the intended objective concerning Allah the Exalted, the Majestic: He is true in Nature. However, we are not to compare [in any manner] our attributes with the Attributes of Allah.

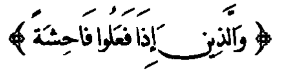
In addition to the affirmation of the *Delight* [experienced] by Allah the Majestic, the Exalted, it can be concluded from this tradition:

[The existence] of His complete and perfect Mercy, the Majestic the Sublime, and His Clemency [demonstrated] towards His servants. For He loves that a transgressor returns to Him, this is an elevated level of Love...[the transgressor] fled from Allah, then he stopped and returned to Allah. Allah rejoices [in this matter], this is a sublime level of *Delight*.

In relation to the Methodology:

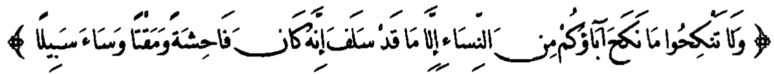
This [discussion] informs us that we ought to be desirous in our pursuance of penitence to the utmost degree. Upon every occasion we commit a misdeed, we [ought to] seek penitence towards Allah.

Allah the Most High mentioned, concerning the description of the *Mutaqeen* (the God-fearing):

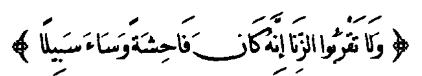


Those who, when they have committed *Faahishah*.
[Surah Ali-'Imraan : Ayah 135]

Faahishah: Meaning, for example: Fornication, sodomy, marriage with those deemed legally forbidden...Allah the Most High said:



Do not marry those women whom your fathers married, save that which has already passed. Indeed it was shameful and despised, and it was an evil way.
[Surah al-Nisa'a : Ayah 22]



Do not approach *Zina* (fornication), indeed it is a *Faahishah* and an evil way.
[Surah al-Isra'a : Ayah 32]

[Furthermore], Loot said to his people:



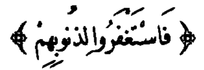
Do you engage in *Faahishah*?
[Surah al-'Ara'af : Ayah 80]

Accordingly:



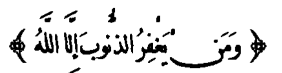
Those who, when they have committed *Faahishah*, or wronged themselves, mention Allah and seek forgiveness for their sins, and who can forgive sins save Allah?
[Surah Ali-'Imraan : Ayah 135]

They remember Allah the Most High within their souls, they praise His Majesty, they recall His Retribution, and they point out His reward for those who seek penitence:



[they] seek forgiveness for their sins.
[Surah Ali-'Imraan : Ayah 135]

They commit that which they commit, however they remember Allah the Most High within their souls, and seek atonement for their misdeeds. Hence, Allah grants them His Forgiveness. The evidence for this [assertion]:



Who can forgive sins save Allah.
[Surah Ali-'Imraan : Ayah 135]

Accordingly, if you are aware that Allah delights in your act of seeking penitence, [to a level] of *Delight* which is beyond comparison, certainly you shall quest for penitence to the utmost degree.

Consult: *Sharh al-'Aqeedah al-Waasiteeyah*, Shaykh Muhammad al-Salih al-'Uthaymeen, (Volume 2, P.19-21).

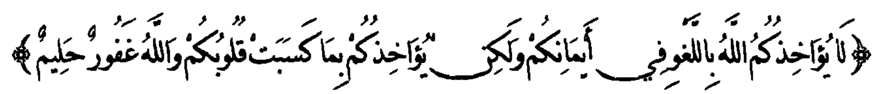
In addition to: An evidence which illustrates the principle that if an individual commits a mistake concerning an utterance, even if it be *Kufr* (unbelief) in nature, he has [deemed to have] articulated this statement impulsively [i.e. without due consideration]. In this instance he shall not be held accountable for the utterance. Indeed this individual uttered words of unbelief, for the statement of a human being to His Lord: You are my slave and I am your Lord, is deemed *Kufr* without any sphere of doubt.

However, because this statement emanated from a mistake caused by extreme delight, he was not held accountable for it.
Similarly, this is the governing principle in relation to other words.

For instance:

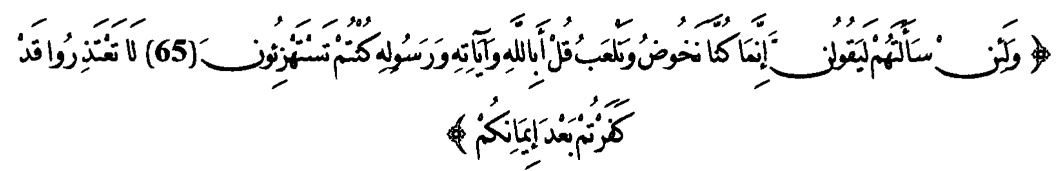
An individual abused another in a derogatory fashion on the basis of a mistake, however that utterance was not the intended objective.
An individual divorces his wife as a result of an error, however that statement was not the intended objective.
An individual manumits a slave by reason of a mistake, however these words were not the intended objective.

In each example quoted above, the individual is not deemed responsible for any matter which may arise as a consequence of his statement. For the individual, in each instance, did not intend that statement to be his overall objective. Hence, this matter is comparable to an unintentional oath, for indeed Allah declared:



Allah shall not hold you accountable for that which was unintentional in your oaths, rather He will hold you accountable for that which your hearts have earned, and Allah is Oft-Forgiving, Most Forbearing.
[Surah al-Baqarah : Ayah 225]

This principle is contrary to the individual who mocks and ridicules, for he commits unbelief if he utters a word of *Kufr*, in accordance with the statement of Allah, Glory be to Him:



If you ask them, they declare: We were only speaking idly and jesting. Say: Was it at Allah, His *Ayaat*, and His Messenger that you were mocking? Make no excuse, you have disbelieved after you had believed.
[Surah al-Tawbah : Ayah 65-66]

Accordingly, the one who ridicules and mocks intends to do so by means of his speech, and by means of its inherent content. However, he does so upon the path of sarcasm and ridicule, hence he is to be deemed an unbeliever. This principle is contrary to an individual who did not intend to utter a certain statement, thus his words are construed as inconsequential in nature.
This matter is from the Mercy of Allah the Exalted, the Majestic.

Indeed Allah is *al-Muwaffaq*.



Hadeeth Number 16.

16 وعن أبي موسى عَبْدِ اللَّهِ بن قَيسٍ الأَشْعَرِيِّ، رضي الله عنه، عن النبي صلى الله عَلَيْهِ وسَلَّمَ قال: «إن الله تعالى يَبْسُطُ يده بالليل ليتوب مُسيءُ النهار ويبسطُ يَدَهُ بالنهار ليتوبَ مُسِيءُ الليلِ حتى تَطلعَ الشَّمْسُ من مغربها» رواه مسلم.

It has been related by Abu Moosa 'Abdullah ibn Qays al-'Asha'ree (may Allah be pleased with him), from the Prophet (صلى الله عليه وسلم), who said: Indeed Allah the Most High extends His Hand by night in order to accept the penitence of the one who transgresses during the day. In addition, He extends His Hand by day in order to accept the penitence of the one who transgresses during the night. [He shall continue to do so] until the sun rises from the West.
Narrated by al-Muslim.[16]

Hadeeth Number 17.

17 وعَنْ أبي هُرَيْرَةَ رضي الله عنه قال: قال رسول الله صَلّى الله عَلَيْهِ وسَلَّمَ: «مَنْ تابَ قَبْلَ أَنْ تطلعَ الشَّمْسُ مِنْ مغربها تابَ اللهُ عليه» رواه مسلم.

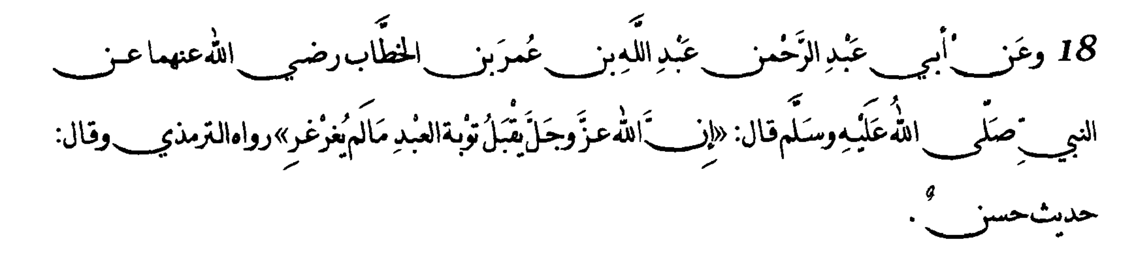
It has been related by Abu Hurayrah (may Allah be pleased with him), who said:
The Messenger of Allah (صلى الله عليه وسلم) said: Allah shall accept the penitence from the one who seeks it before the sun rises from the West.
Narrated by al-Muslim.[17]

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[16] Collected: Muslim (6759), *Kitab al-Tawbah.*

[17] Collected: Muslim (2703), *Kitab al-Dhikr.*

Hadeeth Number 18.



It has been related by Abu 'AbdurRahman:
'Abdullah ibn 'Umar ibn al-Khattab (may Allah be pleased with them both), from the Prophet (صلى الله عليه وسلم), who said: Indeed Allah the Exalted, the Majestic, shall accept the penitence of the slave [up to the point] that his soul does not reach the throat.
Narrated by al-Tirmidhi. He said: *Hadeeth Hasan.*[18]

The Explanation

These three traditions mentioned by the author (may Allah have mercy upon him) are all pertinent to the subject of repentance.

In relation to the tradition of Abu Moosa: Indeed the Messenger (ﷺ) said:
Indeed Allah the Most High extends His Hand by night in order to accept the penitence of the one who transgresses during the day...(the tradition).

The action of accepting the repentance of an individual, even if it be belated is indicative of the magnanimous Nature of Allah the Exalted, the Majestic.
Hence, if an individual commits a misdeed during the day, certainly Allah the Most High shall accept his penitence even if he should seek it during the night. Similarly, if he transgresses during the night and seeks penitence during the day, verily Allah shall accept his repentance. Rather, Allah shall extend His Hand until He receives the penitence which is quested for by His believing servant.

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[18] Collected: Tirmidhi (3537), *Kitab al-Da'wa'at*. He said: *Hasan Ghareeb*.

[and] Ibn Maja (4253), *Kitab al-Zuhud*; Ahmad, *Musnad* (2/132). Shaykh al-Albaanee declared it *Hasan*: Saheeh al-Jaami'a (1903).

This tradition contains: An evidence to illustrate the lofty level of love Allah demonstrates towards the penitence of a servant, Glory be to Him, the Most High. Indeed the story concerning the man who lost his riding camel and then subsequently found it was mentioned in the previous tradition. This incident established the principle that Allah delights in the penitence of His believing slave, when he seeks repentance towards Him. Indeed, it is a greater form of *Delight* than the one who discovered his camel after having previously lost [the animal] [amidst a barren, desert land].

In addition: An affirmation of the Hand of Allah the Exalted, the Majestic, mentioned in the tradition of Abu Moosa. The matter is as it has been cited, rather Allah the Majestic, the Elevated, is in possession of Two Hands.
He the Most High mentioned:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾

The Jews say: Allah's Hand is shackled. Be their hands shackled, and be they accursed for what they have uttered. Rather, both His Hands are outstretched.
[Surah al-Mai'dah : Ayah 64]

We are duty bound to believe in this Hand which has been affirmed by Allah Himself, rather it has been established that Allah is in possession of Two Hands.[1]

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[1] [TN] - Shaykh al-Islaam affirmed the cardinal principle governing this matter:

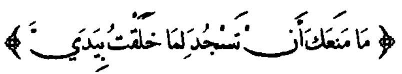


An affirmation of the Two Hands of Allah

The Explanation

The author (may Allah have mercy upon him) mentioned two Verses pertinent to the affirmation of the Two Hands of Allah the Most High:

The First Verse



What prevents you from prostrating to that which I have created with My Two Hands?
[Surah Saad : Ayah 75]

﴿ مَا مَنَعَكَ ﴾ : **[What prevents you]**: An address to *Iblees.*

﴿ مَا ﴾ : **[What]**: An interrogative particle [employed] to rebuke *Iblees.*

Meaning: What matter prevents you from prostrating.

His statement: ﴿ لِمَا خَلَقْتُ بِيَدَيَّ ﴾ : **To *that* which I have created with My Two Hands:**

He did not say: To *who* I created, for Aadam (عليه الصلاة والسلام) is the intended [object] here, in relation to His description [of the action of creation], in which He did not associate any other individual. The [description concerns] the creation of Allah (i.e. Aadam) by means of His Hand, not by reference to His Essence.

Hence, when *Iblees* desired to defame Aadam (عليه الصلاة والسلام) and diminish his status, he mentioned:



Shall I prostrate to whom You created from clay?
[Surah al-Isra'a : Ayah 61]

It is accepted that if [the particle] ﴿ مَا ﴾ : (what) [precedes a verb, it qualifies an animate object]. [In this instance it precedes the verb 'created'].
It draws one's attention to the meaning of an attribute, not the meaning of a [particular] individual nor his essence.

An example to illustrate: His statement, the Most High:

﴿ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ ﴾

Marry women [for] that [attribute] which pleases you from them.
[Nisa'a : Ayah 3]

He did not say: (مَنْ): [who]: [i.e. Marry [those] women who please you].

For the intended objective is not the woman and her essence, rather the intended objective is an attribute [of the woman].

It is mentioned in the Verse: ﴿ لِمَا خَلَقْتُ ﴾ : **To *that* which I have created.**

Meaning: I have ennobled him by [virtue of this] lofty description, for I have created him with My Two Hands.

He did not intend: *Who* I created: [Thus drawing our attention] to a particular human being.

His statement: ﴿ لِمَا خَلَقْتُ بِيَدَيَّ ﴾ **: To that which I have created with My Two Hands:**
This statement is analogous to the saying: I sharpened [the pencil] with a sharpener. Hence, the sharpener is a tool for sharpening.
In addition, it is said: I made this with my hands. Thus, the hand is the machine of manufacture.

Accordingly: ﴿ لِمَا خَلَقْتُ بِيَدَيَّ ﴾ **: To that which I have created with My Two Hands:**
Meaning: Indeed Allah the Exalted, the Majestic, created Aadam (عليه الصلاة وسلام) by means of His Hand.

It is mentioned: ﴿ بِيَدَيَّ ﴾ **: By My Two Hands.** Here [the term Hand is mentioned] in the dual form: [Two Hands].

The [letter] *Noon* has been erased from the dual form by virtue of the genitive construct (*Idaafah*), similar to the erasure of the nunnation (*Tanween*).
When we perform the desinential inflection to the dual and the sound male plural we say: The *Noon* is replaced from the nunnation in the singular noun. The replacement is governed by the Rule of *Mua'wwad.*
Hence, as the nunnation is erased during the genitive construct, the *Noon* of the dual and plural is erased during that construct [too].

This Verse contains a reprimand [directed towards] Iblees: By reason of his refusal to prostrate to that which Allah created by His Hand, [i.e.] Aadam (عليه الصلاة وسلام).

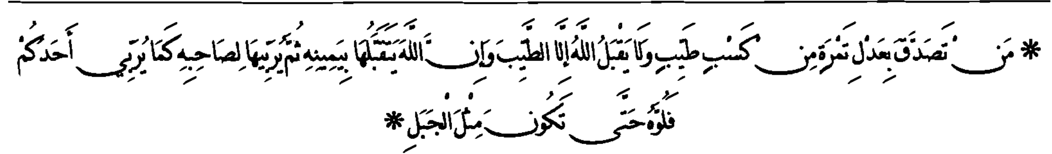
It contains: An affirmation of the Attribute of creation: ﴿ لِمَا خَلَقْتُ ﴾ **: To that which I have created.**

It contains: An affirmation of the Two Hands of Allah, Glory be to Him, the Most High: The Two Hands with which He performs actions, for instance: The act of creation here.
[Furthermore, it is mentioned in the following Verse that these are], the Two Hands with which He shall Grasp [the earth]:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ ﴾

They have not performed a just estimate of Allah, one which is befitting of Him. On the Day of Resurrection the whole of the earth shall be Grasped [by His Hand].
[Surah al-Zumar : Ayah 67]

In addition, He takes by means of these Two Hands. For Allah the Most High takes charity and causes it to grow, as an individual tends to [the growth and development] of his colt.
[Mentioned in the footnote]:



Whosoever donates in charity a matter equal to a date, earned from the lawful - for Allah does not accept save the lawful - Allah shall accept it with His Right Hand, then cause it to increase for it's owner in a similar manner to one from amongst you who tends to [the growth and development] of his colt. [This continues] until [that donation] is equivalent to [the size of] a mountain.

Collected: Bukhari (1410), *Kitab al-Zakat*, and Muslim (114), *Kitab al-Zakat*.

His statement: ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾: **To that which I have created with My Two Hands:** This [Verse] includes a bestowal of honor upon Aadam (عليه الصلاة والسلام), for Allah created him by means of His Hand.

The People of Knowledge stated:



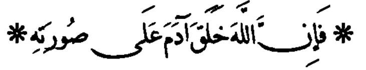
Allah wrote the Torah with His Hand, and He planted the Garden of Eden with His Hand.

Collected: Daarimee in *'al-Radd 'ala Bishr al-Mareesee,'* (p.35); al-Haakim (2/319); al-Bayhaqee in *'al-Asma'a w al-Sifaat,'* (p.403), via Ibn 'Umar (*Mawqoof*). Al-Haakim declared it: *Saheeh*, [however] al-Dhahabee did not follow him, it is as they have mentioned. The *Hadeeth* [according to him] has the ruling of *Raf.*' Consult: *'Mukhtasir al-'Uloo,'* (104); and *'Hadee al-Arwaah,'* (p. 84), Ibn al-Qayyim.

Hence, the three aforementioned matters were all performed by means of the Hand Of Allah the Most High.

* * *

Perhaps it is prudent to mention a statement which has been related from the utterances of the Prophet (ﷺ):



Indeed Allah created Aadam in His Image.

Collected: Bukhari (6227), and Muslim (2612) from Abu Hurayrah (may Allah be pleased with him).

It has been mentioned that one of the two correct interpretations of this [tradition] is:

The First: Allah created Aadam (عليه الصلاة والسلام) in the image which He selected for him, and concerned Himself with. Hence, Allah annexed the image to Himself, an annex [for the purpose] of bestowing honor and nobility [upon it]. [This is therefore] similar to the annexation of the Camel (*Naaqah*), the House (*Bayt*), and the Mosques to Allah.

The Second: [Aadam was created] upon His True Image, [never-the-less] this does not dictate [that] a comparison [be made between the Creator and the creation].

* * *

The Second Verse

His statement:

﴿ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ ﴾

The Jews say: Allah's Hand is shackled. Be their hands shackled, and be they accursed for what they uttered. Rather, His Two Hands are extended, He spends as He wishes.
[Surah al-Nisa'a : Ayah 64]

﴿ الْيَهُودُ ﴾: [The Jews]: They are the followers of Moosa (عليه الصلاة والسلام)

They have been named '*Yahoodan*' (يَهُودًا), for the following reason(s).

[a] It has been mentioned because of their statement:

﴿ إِنَّا هُدْنَا إِلَيْكَ ﴾

Indeed we have turned unto You
[Surah al-'Ara'af : Ayah 156]

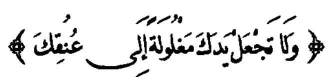
[This definition] is founded upon [the premise that] this name is Arabic, for [the verb]: (هَادَ يَهُودُ): Denotes: He sought penitence, hence [it means]: He returned.
Accordingly, it is of Arabic [origin].

[b] It is also mentioned: It originates from the word: (يَهُوذَا): A name [ascribed] to one of Ya'qoob's children, thus the Jews are [the people] whose lineage is traced back to him. However, upon Arabization the [letter] (ذ) is replaced by the [letter] (د). Hence, it is pronounced: *Yahood* (يَهُود).

Whether the first or the second definition is correct, it is of no importance to us.
However, we are aware that the Jews are a group from amongst *Bani Isra'eel* (The Children of Israel), who followed [the teachings] of Moosa (عليه الصلاة وسلام).

The Jews are the exemplars of insolence and repugnance, for they became proud and overbearing to *Fira'wn* (Pharaoh) who overpowered and exercised dominance over them. This was caused to become imprinted within their souls. Hence, this insolence and arrogance was then demonstrated against the people, rather against the Creator, the Exalted, the Majestic. Accordingly, they describe Allah the Most High with descriptions of imperfection. [As a consequence] Allah has rebuked and condemned them, and they are befitting of it.

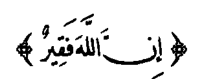
They say: ﴿يَدُ اللَّهِ مَغْلُولَةٌ﴾: **[Allah's Hand is shackled]:** Meaning: It is restricted from [the act of incurring] expenditure.
As Allah the Most High declared:



Let not your hand be shackled to your neck.
[Surah al-Isra'a : Ayah]

Denoting: Restricted from the act of spending.

In addition, they say:

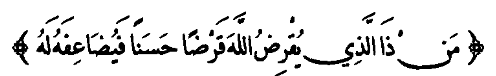


Indeed Allah is poor.
[Surah Ali-'Imraan : Ayah 181]

In relation to their statement: ﴿يَدُ اللَّهِ مَغْلُولَةٌ﴾: **[Allah's Hand is shackled]:**

They say: Had it not been shackled, all the people would certainly be rich, for He bestows [His Blessings] lavishly upon Zaid, but desists from doing so upon 'Amaru.
This is [deemed] shackles and an absence of spending!!

They utter: **Indeed Allah is poor**, for Allah stated:



Who is the one that shall lend unto Allah a good loan, so that He may multiply it for him many times more.
[Surah al-Baqarah : Ayah 245]

[Hence], they said to the Messenger (صلى الله عليه وسلم): O Muhammed! Your Lord has been reduced to poverty, he has started to seek loans from us. May Allah destroy them!!

The Jews also declare: Indeed Allah is feeble and frail, for when He created the Heavens and the earth, He took a rest on Saturday and declared that holiday to be a day of *'Eid* (festival). Thus, Saturday was designated as their day of festivity. May Allah destroy them!!

It is mentioned by Allah the Exalted, the Majestic: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ﴾: **[The Jews say: Allah's Hand is shackled]:**
Here [they mentioned the term] 'Hand' in the singular, because a single hand is inferior [in the ability to] confer blessings and favours than two hands. It is for this reason that the response [to their allegation] mentions the 'Two Hands' in addition to the [citation] of the 'extension.'
Hence, He said: ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾: **[Rather, His Two Hands are extended].**

When they described Allah by means of this imperfect [description], Allah chastised them for that which they uttered, hence, He said: ﴿غُلَّتْ أَيْدِيهِمْ﴾: **[Be their hands shackled]:** Denoting: They have been restricted from spending.
Accordingly, the Jews are the most devoted collectors of wealth, and the most restrained in the act of donation, hence they are the most miserly [individuals] amongst the slaves of Allah. Furthermore, they are the most ardently avaricious in the pursuance of wealth. It is inconceivable that they would spend a single *fals* (a small coin), except if they calculate that they shall earn in it's exchange a *dirham.*

We are able to observe that they [have established] organizations of immense proportions today. Never-the-less, behind these organizations and donations, they desire a greater amount. [The Jews] yearn to take control over the entire world.

Accordingly, let it not be mentioned by any individual: How do we reconcile the statement of the Most High: ﴿غُلَّتْ أَيْدِيهِمْ﴾: **[Be their hands shackled]**, and the true state of affairs pertaining to the Jews. [Be aware] that this nation [only] sacrifices [in a generous manner] in order to obtain a greater profit.

﴿وَلُعِنُوا بِمَا قَالُوا﴾: **[be they accursed for what they uttered]:** Meaning: Expelled and be made distant from the Mercy of Allah, the Exalted, the Majestic. For the tribulation and punishment [here] is empowered by [means of] what is articulated [by Allah].
When [the Jews] ascribed refrainment to Allah, they were caused to be expelled, and to be made distant from His Mercy.

It is said to them: If Allah the Exalted, the Majestic, is as you claim - He does not spend - He has deprived you of His Mercy. Thus, He does not confer His Bounty upon you.

* * *

Hence, They Have Been Chastised From Two Perspectives:

[1] The transference of the ascription with which they criticised Allah, Glory be to Him. [For it has been transferred from Allah the Most High, to the Jews] by virtue of His statement:
﴿غُلَّتْ أَيْدِيهِمْ﴾ : **[Be their hands shackled].**

[2] They have been compelled to adhere to that which is contained within their statement **(i.e. Allah's Hand is shackled).** [Hence], they have been isolated from the Mercy of Allah, thus they are not to be granted [any portion from] the Beneficence of Allah, the Munificence of Allah, or His Bounty.

[A linguistic explanation of the Verse:] ﴿بِمَا قَالُوا﴾: **[for what they said]:**

The [letter] *Ba'a* represents 'causation.'
The [relevant] indicator which informs us that [the letter] *Ba'a* represents 'causation': [The meaning] would be correct if the word 'cause' (سَبَب) followed the [letter] *Ba'a.*

In addition: It is correct [to mention] that the [term]: ﴿مَا﴾: **[what]:** Either refers to a root meaning (*Masdariyyah*), or it is connected (*Mawsoolah*) [in meaning].

[a] If it is connected [in meaning]: The [subject] it pertains to has been erased [i.e. The Jews]. [The Verse] therefore means: For that which they said.

[b] If it refers to a root meaning: The verb ﴿قَالُوا﴾: **[they said]** is returned to it's root [form]: That is [the term]: Statement (قَوْل).
[Thus the Verse denotes]: By their statement.

* * *

Thereupon Allah, Glory be to Him the Most High, nullified their allegation, for He said:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾
Rather, His Two Hands are extended.
[Surah al-Nisa'a : Ayah 64]

﴿بَلْ﴾: **[Rather]:** Here [it is]: Employed in order to nullify [their allegation] by reference to an example .

Consider how the form of expression differs [from the introductory allegation: **Allah's Hand is shackled**]: [to the declaration] ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾: **[Rather, His Two Hands are extended].** This is by virtue of the differing platforms. For the platform is now one of praise for [His]

Munificence, because the donation of two hands is superior and more complete than the donation of a single hand.

[Furthermore], ﴿مَبْسُوطَتَانِ﴾: **[extended]** is the opposite of their statement: ﴿مَغْلُولَةٌ﴾: **[shackled].** Hence, the Two Hand's of Allah are extended, capacious [in generosity].

As the Prophet (ﷺ) mentioned:

* إِنَّ يَمِينَ اللهِ مَلأَى لَا يَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالأَرْضَ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ *

Indeed the Right Hand of Allah is filled. It is not diminished by the excessive degree of spending during the course of the day and the night. Have you not considered the amount that He has conferred [upon creation] since the creation of the Heavens and the earth, yet it has not diminished what is present in His Right Hand [at all].

Collected: Bukhari (7411), and Muslim (994), related by Abu Hurayrah (may Allah be pleased with him).

Who is able to quantify [the amount] that Allah has spent since the creation of the Heavens and the earth? No individual is able to enumerate that amount. [Never-the-less], irrespective of [the vast amount], it has not diminished what is [present] in His Right Hand at all.

[The tradition cited above] is comparable in meaning to the statement of Allah the Most High, contained within a *Hadeeth Qudsee*:

* يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ *

O My slaves! If the first of you and the last of you, the humans amongst you and the Jinn amongst you, stood upon a single plain then asked me [for a matter], and I granted it to each one of them, that would not diminish My Kingdom, save to the extent the ocean [level] is reduced if a needle is immersed [then removed from it].

Collected: Muslim (2577), from the tradition of Abu Dharr.

Imam Ahmad stated: It is the most noble tradition from the People of Shaam, (*Jaami'a al-'Uloom w al-Hikam*, (2/34)).
Imam Rajab discussed this tradition at length during [the course of his] explanation of it, consult: (*Jaami'a al-'Uloom w al-Hikam*).

Let us ponder over the needle which has been immersed in the sea - upon it's removal - the water [level] has not been reduced at all.

This mode of exaggeration in expression is employed to convey an absolute negation of any [form] of decrease. For the absence of a decrease [in the water level] of the sea by reference to this analogy is a matter known. It is inconceivable that the water [level] would be diminished [by this action].

Hence, it is also impossible that the Kingdom of Allah the Exalted, the Majestic, would incur any [form] of depletion under the following circumstance: If every individual amongst mankind and the *Jinn* stood and asked Allah the Most High for a [certain] matter, which He then conferred upon each one, it would not [result] in any depletion from His Kingdom.

[a] Do not say: Yes, His Kingdom would not be diminished at all, for He has transferred a [portion] of His Kingdom to a [different portion] of His Kingdom.
This type [of rationale] can not possibly be the intended meaning [in the tradition cited], for if this was the intended objective, certainly those words [mentioned] would be frivolous nonsense.

[b] However the [correct] meaning: If it was decreed that these Gifts of monumental proportions were to be conferred [upon those individuals] outside His Kingdom, it would not result in any form of depletion from His Kingdom.

If the meaning was as mentioned (in paragraph [a]), there would be no benefit [in the citation of the analogy contained within the tradition].

[Consider the following example:]

An individual is in possession of ten *riyals*. He transfers it from a drawer situated on the right side [of a table] to a drawer situated on the left side. Thereupon a second individual remarks: The sum total of your wealth has not decreased.
It would certainly be said in response to that observation: That is a nonsensical statement.

It is important to note that the [correct] meaning [of the tradition is]: If He granted these Gifts outside His Kingdom, upon those seeking them: It would result in no depletion what-so-ever, Glory be to Him the Most High.

In addition, the expenditure incurred by Allah the Most High, is not as we incur by means of *dirhams* and possessions, rather everything [present] around us [is deemed] from amongst the Blessings of Allah the Most High. Whether it pertains to the Blessings of the *Deen* or the *Dunya.*
Hence, the single droplets of rain [which descend from the sky] are [deemed] from amongst the expenditure of Allah upon us. [Similarly], the seeds of vegetation [which sprout forth and yield fruit] are [counted] amongst the expenditure of Allah upon us.

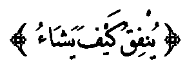
Can it be said after this as the Jews utter, may the Curse of Allah be upon them: ﴿ يَدُ اللَّهِ مَغْلُولَةٌ ﴾ :

[Allah's Hand is shackled]?

No by Allah! Rather it is said: The Two Hands of Allah are extended with Gifts and Blessings which [no individual] is able to either calculate or enumerate.

However, if it is said: Why did Allah furnish Zaid with numerous Blessings but not 'Amaru?

We respond: Allah is in possession of Authority, absolute and unqualified, in addition to Wisdom, deep and profound. Accordingly, He mentioned, rebutting their doubts:



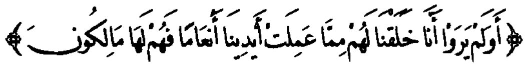
He spends as He wishes.
[Surah al-Nisa'a : Ayah 64]

Hence, amongst the people are those who have been granted a large portion, and those who have been granted a small portion, and those who have been granted an intermediary amount, in accordance with what His Wisdom dictates.
It ought to be noted that the one who has been conferred with a minimal amount is not disentitled to [receive] the Bounty and Gifts of Allah from an alternate angle. For [perhaps] Allah has blessed him with [good] health, [the faculties] of hearing, vision, intellect, in addition to other bounties which are beyond enumeration. However, as a result of the tyranny and enmity of the Jews, in addition to their neglect in the act of deeming Allah far above from attributes of deficiency, they uttered: ﴿يَدُ اللَّهِ مَغْلُولَةٌ﴾: **[Allah's Hand is shackled].**

* * *

The previous two Verses affirm the Attribute of the Two Hands of Allah the Exalted, the Majestic.

However, perhaps it could be said: Allah is in possession of more than Two Hands, founded upon His statement:



Do they not see that We have created for them what Our hands have created - cattle which are under their authority.
[Surah Ya-Seen : Ayah 71]

Accordingly, [the term] ﴿أَيْدِينَا﴾: Is plural. Hence, we accept it as plural [in number].

If we accept [the term] as a plural, we do so as *Muthana* (dual) and an increase (two and above).

What therefore is the response?

The Response: The Hand has been mentioned in the singular, the dual, and the plural [forms].

[1] In relation to the Hand which has been mentioned in the singular:

The annexed singular (*al-Mufrad al-Mudaaf*) denotes the general. Thus, it includes every matter that is affirmed for Allah in relation to the Hand. The evidence for the generality of the annexed singular is contained within the statement of the Most High:

﴿ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ﴾

If you were to count the Blessing(s) of Allah you would be incapable of enumerating them.
[Surah Ibraheem : Ayah 34]

The [term] ﴿ نِعْمَةَ ﴾: **[Blessing]:** Is an annexed singular, [however] it denotes numerous [Blessings], in accordance with His statement: ﴿ لَا تُحْصُوهَا ﴾: **[you would never be able to enumerate them].**
Hence, the number [is not restricted to] one, a thousand, a million, nor millions.

﴿ يَدُ اللَّهِ ﴾: **[The Hand of Allah]:** We say that this is singular [in number], [however] it does not preclude 'numerous' upon affirmation. For the annexed singular denotes the general.

[2] In relation to the dual and plural:

We respond: Allah is not in possession save of Two Hands, this [precept] has been affirmed within the Book and the *Sunnah*:

The Book:

He mentioned in Surah al-Saad: ﴿ لِمَا خَلَقْتُ بِيَدَيَّ ﴾ : **[To that which I have created with My Two Hands].**

[This Verse] concerns a station pertaining to the bestowal of honors [upon Aadam]. Thus, if Allah had created [Aadam] with more than Two Hands, He would certainly have mentioned it [within this Verse].

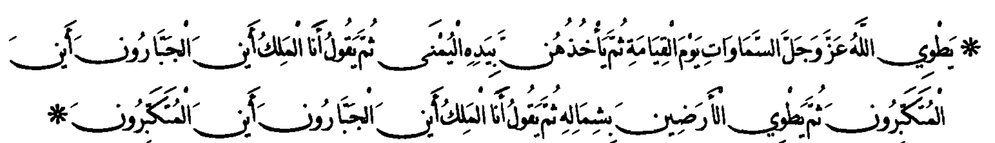
[This is founded upon the principle which dictates]: In every instance that an Attribute which has been employed by Allah in order to create a [particular] matter is increased [in number], the veneration of that matter is elevated.

Furthermore, He mentioned in Surah al-Mai'dah: ﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾: **[Rather, His Two Hands are extended]**, in order to refute what they said: ﴿ يَدُ اللَّهِ ﴾: **[The Hand of Allah]**, by [employing] the singular. **In this instance we are concerned with a matter involving numerous Blessings:** Accordingly, if the means of conferring these gifts is increased, [it has a resultant effect] of increasing the [aggregate number] of gifts.

Hence, if Allah was in possession of more than Two Hands, He would certainly have mentioned them. For the [amount conferred] by a single hand [is a specific quantity]. Hence, [the amount conferred] by means of two hands is greater and more complete.
In relation to three [hands]: If it was possible - [The aggregate amount] would be greater. Thus, if Allah had more than Two Hands, He would surely have made reference to them [upon this platform].

In relation to the *Sunnah*:

The Messenger (صلى الله عليه وسلم) mentioned:


* يَطْوِي اللَّهُ عَزَّ وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيُمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ ثُمَّ يَطْوِي الأَرَضِينَ بِشِمَالِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ الْمُتَكَبِّرُونَ *

Allah the Exalted, the Majestic, shall fold the Heavens on the Day of Judgment, then He shall Grasp them with His Right Hand. He will then say: I am the King, where are the oppressors? Where are the arrogant ones? Thereafter He shall fold the two earths with His Left Hand and say: Where are the oppressors? Where are the arrogant ones?

Collected: Bukhari (4812, 7412), and Muslim (2787, 2788), related by Ibn 'Umar and Abu Hurayrah (may Allah be pleased with them both).

In addition he said:

* إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا *

Verily those who are just and equitable before Allah shall be situated upon pulpits of light to the right of the Most Merciful, the Glorious, the Majestic. [And to the right of] His Two Right Hands. Those [are the ones] who were just in their rulings, their people, and [towards those] to whom they were entrusted.

Collected: Muslim (1827), related by Ibn 'Umar (may Allah be pleased with them both).

In addition, the *Salaf* (Predecessors) agreed unanimously that Allah has Two Hands only, without an increase.

* * *

We are therefore in possession of texts from the Book, the *Sunnah*, and a unanimous resolution to the effect that Allah the Most High has Two Hands. How therefore do we reconcile this precept and the Verse:

﴿ مِمَّا عَمِلَتْ أَيْدِينَا ﴾: **[from what Our *hands* have created].**

We respond: The union is based up one of two principles:

[1] We respond in accordance to an opinion which a group of Scholars ascribed to: The lowest [possible] number a plural can contain is two, [increasing thereupon]. Hence, a number greater than two is not denoted by [the expression]: ﴿ أَيْدِينَا ﴾: **[our hands].**

Meaning: [The presence of the plural] does not dictate that a number in excess of two is represented. It is therefore in agreement with the dual: ﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ ﴾: **[Rather, His Two Hands are extended]**. Accordingly, there is no difficulty here.

If it is questioned: What is the evidence to suggest that the lowest number a plural can contain is two?

The response: It is evidenced by His statement the Most High:

﴿ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ﴾

If you two turn in repentance [it will be better for you], your hearts are indeed so inclined [to oppose what the Prophet (ﷺ) likes.
[Surah al-Tahreem : Ayah 4]

There are two individuals addressed in this Verse: ['Ayesah and Hafsah (may Allah be pleased with them both)]. However, [the term]: ﴿ قُلُوبُ ﴾: [hearts] is plural. The objective is: (قَلْبَانِ) [two hearts] only, in accordance with His statement, the Most High:



Allah has not placed two hearts inside the body of any man.
[Surah al-Ahzaab : Ayah 4]

Similarly, a woman does not have two hearts either.

In addition, the utterance of the Most High has also been employed:



If the deceased left brothers, the mother is to be granted a sixth.
[Surah al-Nisa'a : Ayah 11]

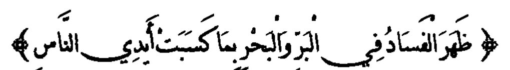
Here [the term] ﴿ إِخْوَةٌ ﴾ is plural, [however] the intended objective is the dual (two brothers).

The [principle which dictates] that the congregational prayer is [deemed] valid by the presence of two [individuals] was also employed as an evidence.

Never-the-less, the majority of linguists declare: The lowest number [contained within] a plural is three. Despite the exemption of the plural [decreased] to two in number within these texts for a [specific] reason. Under normal circumstances however, the lowest number [contained within] a plural is founded upon three.

[2] Or We May Respond: The intended objective by the [use of] the plural is glorification. [Meaning] a glorification of the Hand, the objective being not that Allah has more than Two Hands.

In addition, the intended objective with the Hand [in this context] is the same as the Essence [of Allah] which [contains] a Hand. Verily Allah said:



Evil has appeared upon the land and the sea because of what the hands of men have earned.

[Surah al-Rum : Ayah 41]

Denoting: By reason of that which they have performed. Irrespective of whether it has been performed by means of the hand, the leg, the tongue, or any other limb [connected] to the body. However, it has been written in this fashion with [particular] reference to the doer himself.

Accordingly, we say: The animals, including camels, were not created by the Hand of Allah the Most High. Hence, there is a distinction between His statement: ﴿مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا﴾: **[from what Our hands have created - cattle]**, and between His statement: ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾: **[To that which I have created with My Two Hands]**.

Hence, the statement: ﴿مِمَّا عَمِلَتْ أَيْدِينَا﴾: **[from what Our Hands have created]** is comparable in meaning to: From what We have created. For the intended objective of the hand [in this context] is the Essence of Allah which incorporates a Hand. In addition, the objective of:

﴿بِيَدَيَّ﴾: **[Two Hands]:** The Two Hands excluding the Essence.

Accordingly, it is by this understanding that the difficulty concerning the singular, dual and plural citation of the Hand is removed.

It is therefore known that to effect a union between the singular and dual is not problematic. This [principle] is founded upon the premise that the annexed singular affirms in general every matter pertaining to the Hand of Allah.

In relation to the [union] between the dual and plural: There are two perspectives:

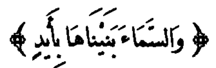
The First: The actual meaning of the plural is not intended - it being three or more [in number] - rather the intended objective is to glorify.

As Allah the Most High mentioned [the expressions]: ﴿إنَّا﴾ **[Indeed We]**, ﴿نَحْنُ﴾ **[We]**, ﴿قُلْنَا﴾ **[We said]**...in addition to other statements of a similar nature. Never-the-less [Allah] is One, however [these expressions are employed in order to] denote glorification.

Or it may be stated: The lowest number a plural can be composed of is two, thus there is no contradiction [between the texts].

* * *

In relation to the statement of the Most High:



We constructed the Heavens with power.
[Surah al-Dhaariyaat : Ayah 47]

The [term] ﴿بِأَيْدٍ﴾ : **[(literally): hands]** : Denotes 'power' [in this context]. The root word is: (يئيد - آد) To bend, meaning: Power.

* The intended objective of ﴿بِأَيْدٍ﴾ : **[hands]** is not an Attribute of Allah. Hence, Allah did not annex the [term] to Himself. He did not say: (بأيدنا) [Our Hands]. Rather, He declared: ﴿بِأَيْدٍ﴾ Meaning: Power.

Comparable to [this example] is His statement, the Most High:



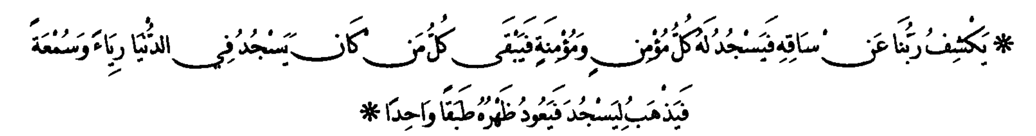
The Day wherein the Shin shall be uncovered.
[Surah al-Qalam : Ayah 42]

The Scholars from amongst the *Salaf* ascribed to two opinions in relation to the statement: ﴿عَن سَاقٍ﴾ **[the Shin].**

The First Opinion: The intended objective is strength (*Shidah*).
The Second Opinion: The intended objective is the Shin of Allah the Exalted, the Majestic.

Whosoever pondered over the context of the Verse in conjunction with the tradition of Abu Sa'eed, ascribed to the opinion: The objective of shin here is: The Shin of Allah:

[Translator's Insertion]:



Our Lord shall lay bare His Shin and then all the Believers, men and women, will prostrate themselves before Him. However, there will remain those who used to prostrate in the world in order to be seen and to enhance their reputation . One of those [individuals] will try to prostrate but his back shall become a single bone [he shall therefore be incapable of doing so].

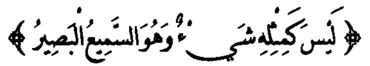
Collected: Bukhari (441), *Kitab al-Tafseer.*

Whosoever pondered over the Verse alone, ascribed to the opinion: The objective of shin here is: Strength (*Shidah*).

If it is said: You are affirming that Allah the Most High has a Hand, true in essence. [However], we are not aware of any [type] of hand save the hands of created [beings]. Your explanation therefore dictates that the Creator is comparable to the creation.

The response: We say that it is not necessary upon the affirmation of the Hand of Allah, that we compare the Creator to the creation. For the affirmation of the Hand has been mentioned in the Book, the *Sunnah,* and is [the product of] a unanimous resolution amongst the Salaf. [Rather], the [act] of negating any form of comparison between the Creator and the creation is evidenced by the Revelation, the intellect and the senses.

[1] With reference to the Revelation: His statement, the Most High:



There is no matter comparable to Him, He is the All-Hearer, the All-Seer.
[Surah al-Shoora : Ayah 11]

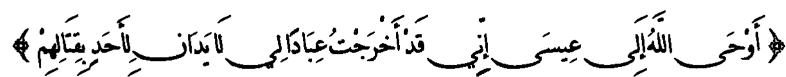
[2] With reference to the intellect: It is inconceivable that the Creator be compared to the creation in relation to the Attributes. For this would dictate [the presence] of defects in the Creator.

[3] With reference to the senses: Every individual may observe the differing and contrasting hands of created beings. For they are large and small, bulky and slender...etc. [in size and appearance]. This [matter illustrates the differing and contrasting nature] of the hands of creation. It dictates therefore that the Hand of Allah the Most High will be dissimilar to those of creation. [Accordingly], the negation of any form of comparison between His Hand and the [hands of created beings] is more deserving and befitting.

This [precept]: The People of *Ta'teel* (negation) affiliated to the *Mu'tazila, Jahmiyyah, 'Asha'riyyah* in addition to others, have differed with *Ahl al-Sunnah w al-Jama'ah* with reference to the affirmation of the Hand of Allah the Most High.

They declare: It is not possible that we can affirm a 'real' Hand for Allah. Rather, the intended objective of the Hand is figurative in meaning, it denotes 'power' (*Qoowah*). Or the intended objective of the Hand is 'blessing' or 'favour' (*Ni'mah*). For the Arabic Language dictates that the [term] hand denotes 'power' and 'blessing' or 'favour.'

[a] An example of the 'hand' denoting 'power': Is evidenced in the lengthy, authentic tradition of Nawwaas ibn Sama'aan:


﴿ أَوْحَى اللهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ ﴾

Allah revealed to 'Eesa: I shall release [a group] of my slaves, no [individual] possesses the ability to fight them.

Collected: Muslim (2937).

(يَدَانِ) **[Literally: Two hands]:** [However], the meaning [in this context]: No individual possesses the power to fight them, for they are [the two tribes of] *Ya'jooj* and *Ma'jooj*. [Hence, the expression 'two hands' refers to 'power'].

[b] An example of the 'hand' denoting 'favour or blessing': There are numerous examples, amongst them: The statement of the Quraishi messenger [dispatched] to Abu Bakr:

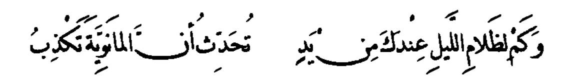
* لَوْلَا يَدٌ كَانَتْ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لَأَجَبْتُكَ *

Had it not been for the favour that you did for me - which I have not compensated you for - I would respond to you.

Collected: Bukhari (2731, 2732). The messenger dispatched by the Quraish was a man named 'Urwah ibn Mas'ood.

(يَدٌ) **[Literally: Hand]:** [However], the meaning [in this context]: Favour (*Ni'mah*).

In addition, the statement of al-Mutanabee:

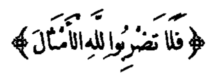

وَكَمْ لِظَلَامِ اللَّيْلِ عِنْدَكَ مِنْ يَدٍ تُحَدِّثُ أَنَّ الْمَانَوِيَّةَ تَكْذِبُ

And how many benefits do you have from the darkness of the night,
They inform you that the Maanaweeyah lie

The *Maanaweeyah* are a sect of the Magi who claimed: The darkness created the evil, and the light created the good. Hence, Mutanabee said: You are granted numerous benefits during the [course] of the night which indicate that the *Maanaweeyah* have fabricated a lie. For the night arrives with goodness.

(يَدٌ) **[Literally: Hand]:** [However], the meaning [in this context]: Benefit (*Ni'mah*).

[It is therefore alleged]: The intended objective of the Hand of Allah is 'favour or blessing' [or a term synonymous in meaning]. The intended meaning of Hand is not a real Hand. For if you affirm that Allah has a real Hand, [the assertion] dictates the embodiment of Allah, thus He the Most High has a body. [Furthermore], bodies are analogous to one another. As a consequence we have become involved [in a matter] which Allah has declared impermissible, by virtue of His statement:



Do not present similitudes for Allah.
[Surah al-Nahl : Ayah 74]

[They People of *Tahreef* declare]: We are more content with our evidence than you - O you who affirms the [Attribute] in truth.
We declare: Glory be to the One who is too exalted for non-essential characteristics, separate portions, and objectives. You do not encounter this form of rhymed prose, not in the Book, nor in the *Sunnah*.

* * *

Our response: Is founded upon different perspectives:

The First: An explanation of the Hand to denote 'power' or 'favour' contradicts the apparent textual meaning. What-so-ever contradicts the apparent textual meaning is to be rejected, except if it is founded upon an evidence.

The Second: It contradicts the unanimous resolution of the *Salaf*. For all the Predecessors [without exception] collectively agreed that the intended objective of the Hand, is a Hand real in essence.

If it is questioned: Where is the unanimous resolution of the Salaf? Produce a single statement related by Abu Bakr, or 'Umar, or 'Uthmaan, or 'Ali which states: The intended objective of the Hand of Allah, is a Hand which is real in essence.

I would respond to the individual: Produce a single statement related by Abu Bakr, or 'Umar, or 'Uthmaan, or 'Ali, or any other Companion, or from an *Imaam* who proceeded them which states: The intended objective of the Hand is 'power' or 'favour.'

[However] they are incapable of doing so.

Accordingly, if they ascribe to a definition which contradicts the apparent textual meaning, the [Companions and the Salaf] would have articulated it. [Furthermore], it would have been related from them, however because this has not occurred, it is known that they ascribed to the apparent textual meaning and collectively agreed upon it.

This [principle] is of extreme benefit and [importance]: If a [definition] which contradicts the apparent textual meaning [of a statement] has not been related from the Companions, [it denotes that] they did not articulate [a meaning] other than [the explicit textual meaning].

For the Qur'an was revealed in their language, and the Prophet (عليه الصلاة والسلام) addressed them in their language. They therefore certainly understood the Book and the *Sunnah* upon the apparent textual meaning. Thus, if [an opposing definition] has not been conveyed by them, the [apparent meaning] is their statement [and opinion].

The Third: It is inconceivable, without any sphere of doubt, that the intended meaning of the Hand is 'power' or 'favour' with reference to His statement, for instance: ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾: [**To that which I have created with My Two Hands**]. For it would dictate that the Favour is [deemed] two Favors only. [However], the Favours of Allah are beyond enumeration!!

In addition, it would dictate that the power is [understood to be] two power(s). [Never-the-less], [the term] power [is understood to] incorporate only a single meaning, it is not multifarious in definition.

Accordingly, this form of textual composition pretermits absolutely the [assertion] that the Hand refers to 'power' or 'favour'.

If we are to assume that upon performing *Ta'weel* (a false interpretation) [the Two Hands] *could* denote [the term] 'favour' in relation to His statement: ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾: **[Rather, His Two Hands are extended]**. It is wholly inconceivable that the Two Hands could denote [the term] 'favour' in relation to the [first example]: ﴿لِمَا خَلَقْتُ بِيَدَيَّ﴾: **[To that which I have created with My Two Hands]**.

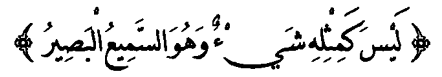
In relation to 'power': It is impossible that the intended meaning of the Two Hands is 'power' in the two aforementioned Verses. For [the term] 'power' can not be pluralised.

The Fourth Matter: If the intended meaning of the Hand was 'power': Aadam (عليه الصلاة والسلام) would not be superior to *Iblees*, rather, neither [would he be superior] to the donkey nor the dog. For all these [beings] have been created as a result of the Power of Allah.

In addition, if the intended meaning of the Hand was 'power': Iblees' [initial] protestation would be invalid: [Rather] Iblees would object [and declare]: I my Lord was created by Your Power, so what therefore is his (i.e. Aadam) superiority over me?

The Fifth Matter: Verily, the Hand which Allah has affirmed has been introduced in different contexts, negating the [assertion] that the intended objective is a 'favour' or 'power.' For it has been mentioned in addition to the Fingers, the [act of] Grasping, the [act of] Extension, the Palm of the Hand, and the Right Hand. All these [associated] matters negate the [interpretation] of 'power.' For [the term] 'power' is not described by means of these representations.

However, it is impermissible for us to imagine that they are comparable to our hands, for Allah mentioned in His Book:



There is no matter comparable to Him, He is the All-Hearer, the All-Seer.
[Surah al-Shoora : Ayah 11]

This is the cardinal principle which governs all matters pertaining to the Attributes of Allah. We are to affirm that they are for Allah the Exalted, the Majestic, however we are to do so without comparing them to the attributes of creation. For there is no matter which resembles Allah, neither in relation to His Essence nor His Attributes, the Exalted, the Majestic.

This tradition illustrates the principle: Allah, Glory be to Him the Most High, shall accept the repentance of the slave even if it be belated. However, hastening towards [the act] of seeking repentance is obligatory, for an individual is not aware [of future events]. Perhaps he shall be surprised by the unexpected arrival of death. Hence, he would [have forfeited the opportunity] to quest for penitence prior to his death.
Accordingly, we are duty bound to hasten towards this action, never-the-less if it should be delayed, Allah shall accept the servant's penitence.

The tradition contains: A directive dictating that the acceptance of penitence shall be discontinued when the sun rises from the West.

However, perhaps an individual may question: Will the sun rise from the West? For it is known that the sun rises from the East!?
We respond: Yes it is known that the sun rises from the East, for this has occurred uninterrupted from the point that Allah created it, until our time today.

Accordingly, we have clarified that the utterance of the distortionists who claim: The intended objective of the Hand is 'power': Is null and void from numerous angles.

It has been mentioned previously that the Attributes of Allah the Majestic, the Exalted, are from amongst the related matters of the unseen. Thus, there is no provision for the intellect [in relation to their understanding], for this is not the correct path. We are duty bound to abandon them upon their apparent [meaning], without opposing or contradicting them.

Consult: *Sharh al-'Aqeedah al-Waasiteeyah*, Shaykh Muhammad al-Salih al-'Uthaymeen, (Volume 1, P.291-308).

However, towards the end of time, Allah shall command the sun to return from it's point of origin. Hence, the sun's orbit shall become inverted.

[The sun will orbit the earth] in an inverse manner, for [the sun] shall rise in the West. All the people shall then become believers when they observe this inversion, including the atheists, the Jews, the Christians, those who ascribe to the teachings of Buddha, the Communists, in addition to others. Never-the-less, their belief shall avail them not, if they were amongst those who did not believe before the [event] of the sun rising from the West.

[All these groups] shall quest for penitence. However the repentance of those [individuals] who neglected to [seek it] before the [event] of the sun rising from the West, will be rejected. For this Sign shall be witnessed by every individual. Neither the penitence of an individual, nor his belief will benefit him when the warning signs appear.

In relation to the tradition of Abu Hurayrah (may Allah be pleased with him): It is similar in meaning to the tradition of Abu Moosa.
That is: Concerning Allah's acceptance of *al-Tawbah* before the event of the sun rising from the West takes place.

In relation to the tradition of Ibn 'Umar: **Indeed Allah the Exalted, the Majestic shall accept the penitence of the slave [up to the point] that his soul does not reach the throat.**

Meaning: Before the arrival of death - because their shall be no repentance at the time of death.
In addition, other evidences clarify the principle which dictates that *al-Tawbah* shall be nullified upon the death of an individual. This is in accordance with His statement, the Most High:

﴿ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ ﴾

Of no consequence is the repentance of those who perform evil actions, until death arrives upon one of them, he says: Now I repent.
[Surah al-Nisa'a : Ayah 18]

Accordingly, upon you O my brother Muslim, [is the obligation] to hasten towards questing for penitence from Allah for [those] misdeeds committed, and to abandon those evil deeds which you have flagrantly been performing. You

ought to establish those obligatory actions which you have neglected to adhere to, and ask Allah to accept your penitence.

Indeed Allah is *al-Muwaffaq*.

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Hadeeth Number 19.

19 وعن زر بن حبيش قال: أتيت صفوان بن عسال رضي الله عنه أسأله عن المسح على الخفين فقال: ما جاء بك يا زر؟ فقلت: ابتغاء العلم، فقال: إن الملائكة تضع أجنحتها لطالب العلم رضاء بما يطلب، فقلت: إنه قد حك في صدري المسح على الخفين بعد الغائط والبول، وكنت امرءا من أصحاب النبي صلى الله عليه وسلم، فجئت أسألك: هل سمعته يذكر في ذلك شيئا؟ قال: نعم كان يأمرنا إذا كنا سفرا أو مسافرين أن لا ننزع خفافنا ثلاثة أيام ولياليهن إلا من جنابة، لكن من غائط وبول ونوم. فقلت: هل سمعته يذكر في الهوى شيئا؟ قال: نعم كنا مع رسول الله صلى الله عليه وسلم في سفر، فبينا نحن عنده إذ ناداه أعرابي بصوت له جهوري: يا محمد، فأجابه رسول الله صلى الله عليه وسلم نحوا من صوته: «هاؤم» فقلت له: ويحك اغضض من صوتك فإنك عند النبي صلى الله عليه وسلم وقد نهيت عن هذا، فقال: والله لا أغضض: قال الأعرابي: المرء يحب القوم ولما يلحق بهم؟ قال النبي صلى الله عليه وسلم: «المرء مع من أحب يوم القيامة» فما زال يحدثنا حتى ذكر بابا من المغرب مسيرة عرضه أو يسير الراكب في عرضه أربعين أو سبعين عاما. قال سفيان أحد الرواة. قبل الشام خلقه الله تعالى يوم خلق السموات والأرض مفتوحا للتوبة لا يغلق حتى تطلع الشمس منه» رواه الترمذي وغيره وقال: حديث حسن صحيح.

It has been related by Zirr ibn Hubaysh, who said: I came to Safwaan ibn 'Assaal (may Allah be pleased with him) in order to question him concerning [the action of] wiping over *al-Khuffain*.[1]

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[1] [TN] - (الخفين): Is the plural of (الخف) - (*al-Khuff*): It is worn upon the feet of an individual, for instance: The sandal, or the shoe. [Hereafter the term '*Khuff*' is referred to as a sandal].

The ruling pertaining to socks, sandals, and shoes is similar to the rule [governing] *al-Khuff*. The [relevant] rules and regulations are clarified, and to be found in the works concerning *Fiqh*.

He said: For what reason have you come O Zirr? I responded: In pursuit of knowledge.
He said: Indeed the angels spread their wings for the one who quests for knowledge, pleased with what he is seeking.
I said: [The action of] wiping over the sandals after a discharge of urine or faeces has caused me confusion. You were an individual from amongst the Companions of the Prophet (صلى الله عليه وسلم), hence I have approached you in order to question you [concerning this matter]. Did you hear him mention this issue?
He responded: Yes, if we were on a journey - or travelers - he would command us to [the effect that] we need not remove our sandals for a [period] of three days and nights [in order to perform ablution], except [in a state] of major ritual impurity. However, [it is not necessary to remove the sandals][by reason of] a discharge of faeces, urine or sleep.

I then questioned him: Did you hear him make reference to love and affection?
He responded: Yes, we were with the Messenger of Allah on a journey when a bedouin Arab called out to him in a loud voice: O Muhammed. The Messenger of Allah (صلى الله عليه وسلم) responded in a similar fashion [and said]: Come here.
I said to the bedouin: Woe be to you - soften your tone, for you are in the presence of the Prophet (صلى الله عليه وسلم), and you have been forbidden to [address him in this manner]. He said: By Allah - I will not soften my tone, then [addressing the Prophet (صلى الله عليه وسلم) said:] What [do you say concerning] the individual who loves a [group] of people but is not comparable to them?
The Prophet (صلى الله عليه وسلم) responded: An individual shall be in the company of those whom he loves on the Day of Judgment.
He continued to converse with us until he made reference to a doorway situated in the West, whose width could be traversed by a rider in [a period of] forty or seventy years.

Sufyaan - one of the narrators - mentioned: [This doorway] is situated towards the direction of Shaam. Allah created it on the day He created the

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Shaykh Jamaal al-Deen al-Qaasimee (may Allah have mercy upon him) composed a treatise specifically [concerning this subject]. It was annotated by Shaykh Ahmad Shaakir (may Allah have mercy upon him), and verified by our Shaykh, Naasir al-Deen al-Albaanee (may Allah protect him), who authenticated the traditions [present within the book].
Consult: *Bahjah al-Naazhireen Sharh Riyadh al-Saliheen,* Saleem al-Hilaalee, p.59-60.

Heavens and the earth. It shall remain open [for those questing] for penitence until the sun rises from it.

Narrated: Tirmidhi, in addition to others. He said: *Hadeeth Hasan Saheeh.*[19]

The Explanation

This tradition is from amongst the traditions pertaining to penitence, which the author (may Allah have mercy upon him) mentioned with [particular] reference to the point [in time] wherein penitence shall be discontinued. However, it includes [additional] benefits:

From amongst the benefits: Zirr ibn Hubaysh approached Safwaan ibn 'Assaal in order acquire knowledge. Hence, Safwaan remarked: **Indeed the angels spread their wings for the one who quests for knowledge, pleased with what he is seeking.**

This is a lofty benefit which is indicative of the excellence of knowledge, and [the action] of questing for it. The objective of seeking knowledge is [to acquire] a type of knowledge pertaining to the *Sharee'ah*. Denoting: Knowledge of what the Messenger (صلى الله عليه وسلم) introduced.

In relation to knowledge relating to the *Dunya*: It is for the *Dunya* - However, questing for that type of knowledge which the Prophet (صلى الله عليه وسلم) introduced contains praise and commendation. In addition, the Qur'an and the *Sunnah* exhort towards [it's acquisition]. For it is [deemed] a category of *Jihaad* in the Path of Allah, because this religion is established upon two foundations:

It is established by knowledge and a clear declaration, in addition to weaponry and the arrowhead.

Furthermore, a group of Scholars declared: Questing for knowledge is superior to fighting upon the Path of Allah with armaments. For protection of the *Sharee'ah* is actualized by means of knowledge, *Jihaad*, and armaments [all of which are] founded upon knowledge.
[Accordingly], a *Mujaahid* does not go forth, nor does he fight. [He] does not retreat, nor does he divide the spoils of war, nor does he pass judgment upon the

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[19] Collected: Tirmidhi (3535), *Kitab al-Da'wa'at*. He said: *Hasan Saheeh*; Ahmad (4/239), *Musnad*.

prisoners of war, save upon the path of knowledge. Accordingly, knowledge is the sum total of all affairs.

It was for this reason that Allah the Exalted, the Majestic stated:

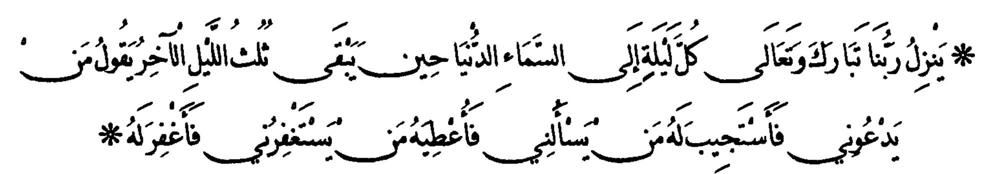
﴿ يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

Allah shall elevate those amongst you who believe and those who are furnished with knowledge by [numerous] levels.
[Surah al-Mujaadilah : Ayah 11]

In addition, the Angels spread their wings for the one who quests for knowledge, pleased, with what he is seeking, [displaying] their respect and veneration [for his quest].

Let it not be mentioned by an individual: I do not sense [that action]. For if a report has been authentically narrated from the Messenger (صلى الله عليه وسلم) it is as though the [individual] is an eyewitness [to that event].

Have you not considered His statement:



Our Lord, Blessed be He, the Most High, descends every night to the Heaven of the earth when the last third of the night remains. He says: Who is calling upon Me, so that I may respond to him. Who is asking Me [for a particular matter], so that I may grant it to him. Who is seeking My Forgiveness, so that I may forgive him.[2]

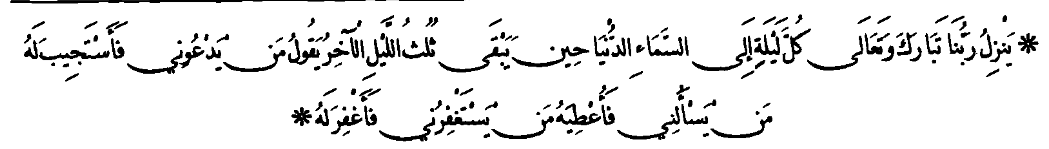
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[2] Collected: Bukhari (1345), *Kitab al-Tahajjud*;
and Muslim (1261), *Kitab al-Salah al-Musaafireen w Qasruha.*

[TN] - The First Tradition: [Pertaining to]:

The affirmation of the *Descent* of Allah to the lowest Heaven [in proximity to the earth]:

His statement:



Our Lord, Blessed be He, the Most High, descends every night to the lowest Heaven [in proximity to the earth], when the final third of the night remains. He says: Who is calling upon Me, so that I may respond to him? Who is asking Me [for a particular matter], so that I may grant it to him? Who is seeking My Forgiveness, so that I may forgive him?

Collected: Bukhari (1345), *Kitab al-Tahajjud*, and Muslim (1261), *Kitab al-Salah al-Musaafireen w Qasruha.*

A group of Scholars mentioned concerning this tradition: It is from amongst the recurrent traditions (*Hadeeth Mutawaatir*). They agreed that it is from the extensive and well-known traditions amongst the People of Knowledge [concerning] the *Sunnah.*

* His statement: **Our Lord, Blessed be He, the Most High, descends every night to the lowest Heaven:**
His *Descent*, the Most High is true. For it [concerns] what we have previously discussed: Every pronoun [attached to a verb or noun] which refers to Allah is attributed to Him in truth.

We are therefore duty bound to believe in it, deem it to be true, and declare: Our Lord descends to the lowest Heaven. [This Heaven] is the closest Heaven in proximity to the earth. The Heavens are seven [in number]. Indeed He the Majestic, the Exalted, descends during this time in the night in order to draw close to His slaves, the Majestic, the Lofty. Comparable [to His action] of drawing close [to His slaves] during the evening of '*Arafah*, whereupon He boasts to the Angels [concerning] those who are standing [upon the plain of '*Arafah*].

This [tradition] has been mentioned in Saheeh Muslim (1348), narrated by 'Ayesha (may Allah be pleased with her), from the Prophet (صلى الله عليه وسلم), who said:

* ما من يوم أكثر من أن يعتق الله فيه عبدا من النار من يوم عرفة وإنه ليدنو ثم يباهي بهم الملائكة فيقول ما أراد هؤلاء *

There is no day wherein a greater [number] of slaves are released from the Fire by Allah than the Day of '*Arafah*. He draws close to His slaves then boasts to the Angels [concerning them]. [Thereafter] He declares: What do they desire?

* His statement: **every night:** Includes every night of the year.

* [His statement]: **when the final third of the night remains:** It is agreed upon that the night commences from [the time] of sunset. However, a difference of opinion has occurred in relation to the end of the night. Does it occur with the commencement of dawn (*Fajr*), or with the rising of the sun? It appears that the juristic evening concludes with the commencement of dawn, and the astronomical evening is concluded with the rising of the sun.

* His statement: **Who is calling upon Me:** (مَنْ) - **Who:** Is an interrogative particle [employed to] awaken a desire. It is comparable to His statement, the Most High:

﴿هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

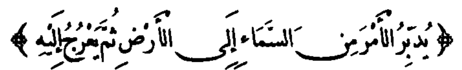
Shall I direct you towards a transaction that shall deliver you from a painful torment?
[Surah al-Saff : Ayah 10]

* [In addition]: **calling upon Me:** Meaning: He declares: O Lord!
* His statement: **so I may respond to him:** [The verb] is in the accusative case, for it is a response [to a] request.
* [His statement]: **Who is asking Me:** [An individual] says: I ask You for Paradise, or a synonymous matter.
* [His statement]: **Who is seeking My Forgiveness:** [An individual] says: O Allah - forgive me, or: O Allah! I seek Your Forgiveness.
* [His statement]: **so that I may forgive him:** Forgiveness [which comprises of] the concealment and the pardon of the misdeed.

In this fashion it becomes clear to every individual who reads this tradition that the objective of the '*Descent*' [in this context] is the *Descent* of Allah Himself. We are in no need to say: By His Essence. **Providing the verb is annexed to Him, it concerns Him [in truth].**

Never-the-less, a group of Scholars said: He descends by means of His Essence, they have sought security in that [opinion], having been compelled [to ascribe to it]. For there are some [individuals] who distort the tradition and declare: That which descends is the Command of Allah.
A different group said: Rather, that which descends is the Mercy of Allah.
A [further] group said: Rather, that which descends is an Angel from amongst the Angels of Allah.

This is false. For the Command of Allah descends - always and forever. It's descent is not restricted to the final third of the night, Allah the Most High stated:



He arranges [every affair] from the Heavens to the earth, thereafter it ascends to Him.
[Surah al-Sajdah : Ayah 5]

In addition, He said:

﴿وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ﴾

Every matter ascends to Him.
[Surah al-Hud : Ayah 123]

In relation to their statement: The Mercy of Allah descends to the lowest Heaven when the final third of the night remains. Glory be to Allah! The Mercy does not descend save during this time?!
Allah the Most High said:



Whatever Blessing you have, it is from Allah.
[Surah al-Nahl : Ayah 53]

Every Blessing is from Allah, it is indicative of His Mercy and it manifests itself all the time.

Thereafter we say: What is the benefit for us in the descent of the Mercy to the lowest Heaven?

Furthermore, we declare to the one who says: It is an Angel from amongst the Angels:
Is it plausible and rational [to assume] that an Angel from amongst the Angels of Allah would say: **Who is calling upon Me, so that I may respond to him...etc.?!**

It has become evident [by means of this analysis] that these distorted utterances are null and void, for the tradition invalidates them.

In addition, by Allah - They are not greater in knowledge concerning Allah, than the Messenger of Allah. They are not more sincere in [the act of conveying] counsel towards the slaves of Allah, than the Messenger of Allah, [nor] are they are more articulate in their utterances than the Messenger of Allah (ﷺ).

They say: How can you declare: [That] Allah descends?!
If He descends - Where is [the principle] of *al-'Uloo* (the concept of Allah's Exaltedness and Loftiness)?! If He descends, where is the *Ascent* (*al-Istiwa'a)* upon the Throne?! For [the act] of *Descent* [involves] movement, and a transference [from one place to another]. If He descended: The [act of] *Descent* is an occurrence, and occurrences do not take place except by [the presence] of a doer.

We respond: This [form] of argumentation is false and [provides] no obstacle in the [acceptance] of the statement [concerning] the reality of the *Descent.*
Are you (the rejectionists) greater in knowledge concerning that which Allah the Majestic, the Exalted, is deserving of than the Companions of the Messenger (صلى الله عليه وسلم)? For the Companions never uttered these suppositions at all.
They said: We hear, and we believe. We accept and we deem it to be true.
O you contemporary dissenters - you appear now and enter into argument with falsehood, you say: How?! How?!

We say: He descends, and we do not comment in reference to the *Ascent* upon the Throne.
[We do not question]: Is the Throne vacated by Him or not?

In relation to *al-'Uloo*:
We say: He descends, never-the-less He the Majestic, the Exalted is elevated above His creation. For the meaning of the *Descent* does not dictate that the [lower] Heaven supports Him,

nor that the other Heavens shade Him. For He is not encompassed by any matter from amongst His creation.

Accordingly, we say: He descends in truth [simultaneously with] His *'Uloo* in truth, and there is no matter comparable to Him.

In relation to the *Ascent*: This is an action, not [deemed] from amongst the Attributes of His Essence. [Hence], we have no right - according to my opinion - to discuss whether or not the Throne is vacated by Him. Rather, we remain silent, as the Companions (may Allah be pleased with them) remained silent concerning that [issue].
Never-the-less, the Scholars of *Ahl-al-Sunnah* have ascribed to three opinions [concerning that matter]:

[1] The Throne is vacated by Allah.
[2] The Throne is not vacated by Allah.
[3] A statement of refrainment [in the expression of an opinion].

Shaykh al-Islaam (may Allah have mercy upon him) states in *'al-Risaalah al-'Arsheeyah'*: The Throne is not vacated by Him. For the evidences pertaining to the *Ascent* upon the Throne are firmly connected. In addition, this tradition [too] is firmly connected [in meaning].
[In relation to Allah the Majestic, the Exalted]: We do not compare His Attributes with those of creation. We are therefore duty bound to abandon the texts pertaining to the *Ascent* upon it's governing precepts, and the texts referring to the *Descent* upon it's governing precepts.
[Accordingly], we declare: He is established upon His Throne and descends to the lowest Heaven, and Allah has greater knowledge pertaining to the 'manner' (*Kayfiyyah*) of that action. For our intellects are too deficient, inferior, and contemptible than to encompass Allah the Exalted, the Majestic.

The Second Statement: One of refrainment. They ascribe to the opinion: We do not say: The Throne is vacated by Allah, [in addition], we do not say: The Throne is not vacated by Allah.

The Third Statement: The Throne is vacated by Allah.

A [group] of contemporary (Scholars): Who have learned that the earth is spherical in shape, and that the sun orbits the earth, have set forth a problem:
They say: How does He descend during the [final] third of the night? For if the final third passes from the Kingdom of Saudi Arabia, it moves to Europe or a region close by. Is He therefore continuously descending?!

We respond: First believe that Allah descends in this specific time period. If you are to hold belief in that [principle], there is no matter beyond it.
Do not question: How?! [and] How?! **Rather say:** If the [final] third of the night commences in Saudi Arabia, Allah descends. In addition, if the [final] third of the night commences in America, the *Descent* of Allah [occurs there too]. When the dawn [period] enters, the period of *Descent* discontinues with respect to every region.
Accordingly, our point of view is: We believe in that which has arrived by means of Muhammed, the Messenger of Allah (صلى الله عليه وسلم), to the effect that: Allah descends to the lowest Heaven during the final third of the night, and He says: **Who is calling upon Me, so that**

We do not hear these words from Allah the Exalted, the Majestic. Never-the-less, when [a tradition] has been authentically narrated from our Prophet (صلى الله عليه وسلم), it has become as though we have heard [those words] ourselves.

Accordingly, we are duty bound to believe in that which the Messenger (صلى الله عليه وسلم) said, in addition to that which has been authenticated from him in relation to matters concerning the unseen. We [ought to believe] with certainty, as though we have witnessed them with our eyes, and heard them with our ears.

I may respond to him? Who is asking Me [for a particular matter], so that I may grant it to him? Who is seeking My forgiveness, so that I may forgive him?

*** From Amongst the Benefits of this Tradition:**

The First: An affirmation of the *Ascent* of Allah with reference to his statement: (يَنْزِلُ): **He descends.**

The Second: An affirmation of the 'volitional actions' which are 'Attributes of action,' in accordance with his statement: **He descends *during* the final third of the night.**

The Third: An affirmation of the Speech of Allah, in relation to his statement: (يَقُولُ): **He says.**

The Fourth: An affirmation of the Munificence of Allah, founded upon his statement: **Who is calling upon Me...Who is asking Me...Who is seeking my Forgiveness...etc.**

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In Relation to the One who Traverses upon these Traditions

[1] An individual ought to take advantage of this portion of the night, [it is desirable] to ask Allah the Exalted, the Majestic, to invoke Him, and to quest for His Forgiveness.

[2] As long as the Lord, Glory be to Him declares: **Who is calling upon Me...Who is asking Me...Who is seeking my Forgiveness...etc.** (The term 'who' [is employed] in order to awaken a desire).

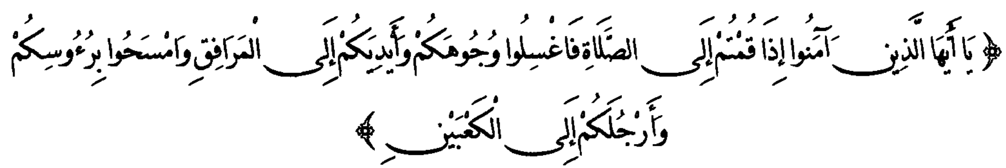
We must therefore exploit this opportunity. For you do not have a life span except that which you have passed in the obedience of Allah. The days shall pass you by, and if death descends upon you it is as though you were born at that [moment] in time, and everything that passed [prior to that] shall be [deemed] inconsequential.

Consult: *Sharh al-'Aqeedah al-Waasiteeyah*, Shaykh Muhammad al-Salih al-'Uthaymeen, (Volume 2, P.13-18).

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Thereafter Zirr ibn Hubaysh mentioned to Safwaan ibn 'Assaal that he was confused concerning the action of wiping over the sandals after a discharge of urine or faeces.

He was making reference to the Directive which Allah the Most High had mentioned in the Qur'an, [by means of] His statement:

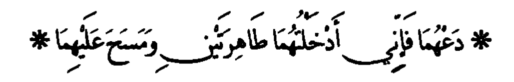


O you who believe, when you intend to perform the prayer, wash your faces and your hands up to the elbows. Wipe over your heads, and wash your feet up to the ankles.
[Surah al-Mai'dah : Ayah 6]

Hence, he stated that: **[The action of wiping]...has caused me confusion.** Meaning: I have started to entertain doubt and hesitation concerning the permissibility of wiping over the sandals after a discharge of urine or faeces.

Safwaan ibn 'Assaal (may Allah be pleased with him) proceeded to clarify that [the action] was permissible because the Prophet (صلى الله عليه وسلم) commanded them: If they were on a journey - or they were travelers - they ought not to remove [their sandals] save in a state of major ritual impurity. However, [it is not necessary to remove them][by reason of] a discharge of faeces, urine or sleep. This [statement] is indicative of the permissibility of wiping over the socks, rather the action of doing so is preferable if an individual is wearing them.

It has been established in the two authentic compilations, from the tradition of al-Mughirah ibn Sh'ubah (may Allah be pleased with him), [who related] that he was with the Messenger (صلى الله عليه وسلم) during a journey. The Prophet (صلى الله عليه وسلم) performed the ablution, al-Mughirah thereupon extended his hands in order to remove his socks, [the Prophet (صلى الله عليه وسلم) responded]:



Leave them, for I placed them [upon my feet] [in a state] of purity. He thereafter wiped over them.[3]

This is a clear evidence to illustrate [the principle]: It is preferred for the individual who is wearing socks or [sandals] to wipe over them and not to wash their legs (this term is inclusive of the feet).

* * *

From amongst the benefits: An individual who experiences confusion concerning a certain matter is duty bound to question those who are greater than him in knowledge, in order to [dispel any] disconcertion which may be present within his heart, [caused] as a result of what he has heard. For there are some individuals who hear certain rules pertaining to the *Sharee'ah* [which are a cause] of uneasiness [for them]. They remain [in a state of] skepticism and hesitancy, not questioning anyone [for the purpose of] removing these doubts. This is an error, rather it is incumbent upon an individual to question in order that he may arrive at a matter which provides [a source of] reassurance for him, and removes [any form of] apprehension.

Zirr ibn Hubaysh (may Allah have mercy upon him) questioned Safwaan ibn 'Assaal (may Allah be pleased with him) concerning the matter relating to the [act of] wiping over the sandals, and whether or not he had heard the Messenger of Allah (صلى الله عليه وسلم) mention that matter. He responded: **Yes, he would command us..** the tradition [was then quoted].

This tradition contains an affirmation of the action of wiping over the sandals. Indeed, numerous traditions have been related from the Messenger (صلى الله عليه وسلم) in reference to that issue. *Ahl al-Sunnah* have accepted them, indeed a group of Scholars who authored works in the subject of Creed (*Aqeedah*) mentioned [the action] of wiping over the sandals in their books. This was performed because the *Raafidah* differed [with *Ahl al-Sunnah*] and did not affirm the [action] of wiping over the sandals, rather they rejected [the practice of doing so].

How strange - for amongst those who narrated the [action] of wiping over the sandals was 'Ali ibn Abee Taalib (may Allah be pleased with him). Never-the-less, they disaffirmed [the practice] and did not ascribe to it. Hence, [the action]

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[3] Collected: Muslim (274[79]), *Kitab al-Tahaarah.*

of wiping over the sandals is from amongst the rites of *Ahl al-Sunnah*, and from amongst the matters [related by] recurrent [chains], their is no doubt that they are [authentically] reported from the Messenger of Allah (صلى الله عليه وسلم).

Imam Ahmad stated: There is no doubt in my heart concerning [the action] of wiping over the sandals.
[and] he stated: There are forty traditions narrated from the Prophet (صلى الله عليه وسلم) and his Companions concerning this matter.

However certain conditions are present in order for the [action of] wiping over the sandals to be [deemed] valid:

The First Condition: [The individual] is in [a state of purity] when he places them upon [his feet].

For the Prophet (صلى الله عليه وسلم) said to Mughirah ibn Shu'bah (may Allah be pleased with him) when he desired to remove the socks of the Prophet (صلى الله عليه وسلم): **Leave them, for I placed them [upon my feet] [in a state] of purity. He thereafter wiped over them.**

There is no distinction between the [following] two circumstances:
[1] A purity founded upon washing.
[2] A purity founded upon the [action] of wiping over the previous pair of socks.

An example to illustrate:

If an individual performed a complete ablution - inclusive of the act of washing the legs - and thereafter clothed [his feet] with a pair of socks or [sandals]: He [is deemed] to have clothed [his feet] upon a state of purity.

Similarly, [consider the following example]:
An individual clothed [his feet with socks] then wiped over them. He thereafter required an additional pair of socks which he wore upon the initial pair - the pair which he had wiped over in a state of purity:

In this instance: He ought to wipe over the second pair [not the first]. However, the period of wiping commences [from the point] of wiping over the first pair not the second.

This is the correct statement, that is: If [an individual] clothes [his feet] with a pair of socks upon a pair which he has previously wiped over, he must [continue] to wipe over the second pair, however [the time period] commences from the initial period of wiping.

In addition, the purification must have been performed by means of water. If the individual has worn them upon a state of purification performed by means of *Tayammum*,[4] he is not to wipe over them.

For example: An individual who is traveling has no [access] to water and therefore performs the *Tayammum*. He thereupon clothes [his feet] with socks, [worn] upon a [state of purity founded upon *Tayammum*]. Thereafter he has access to water and desires to perform the ablution. In this instance he must remove the socks and wash his feet during the ablution, it is impermissible for him to wipe over the socks. For he did not clothe [his feet] with the socks in state of ablution founded upon washing, [a process] which includes the legs. For *Tayammum* is concerned with two limbs only: the face and the palms.

The Second Condition:

[The act] of wiping occurs during [a state] of minor impurity only. It was for this reason that Safwaan ibn 'Assaal said: **except [in a state] of major ritual impurity. However, [it is not necessary to remove the sandals][by reason of] a discharge of faeces, urine or sleep.**
Hence, it is impermissible for an individual to wipe over his socks [or his sandals] if he experiences a [state of] major ritual impurity. Rather he ought to remove the socks and wash the feet, for the major purification does not involve [the act] of wiping except in a state of necessity involving a wound [to the head], hence [in this instance] the head is not to be wiped.

[In other circumstances] the individual is obligated to wash his head, although [he is only required to] wipe it during a [state of] minor impurity. However, [the act of] purification from a [state of] major ritual impurity is more urgent, and the [level] of impurity is greater. Hence, washing is necessary, not merely [the act of wiping] over the socks [as evidenced] by this tradition: **[we need not remove our [shoes] sandals...except [in a state] of major ritual impurity]**. [In addition], the meaning [of the term *Ghasal* (washing)], and analogical deduction (*Qiyaas*) direct us towards that [principle].

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[4] [TN] - Denoting: The act of performing the ablution by means of earth.

The Third Condition:

[The act of] wiping occurs within the time period specified by the Prophet (ﷺ).

In relation to the resident: A single day and night.
In relation to the traveler: Three days and nights.

These [stipulations] have been authenticated from the tradition of 'Ali ibn Abee Taalib (may Allah be pleased with him) in Saheeh Muslim:

* جَعَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ *

The Messenger of Allah (صلى الله عليه وسلم) stipulated three days and nights for the traveler, and a [single] day and night for the resident.[5]

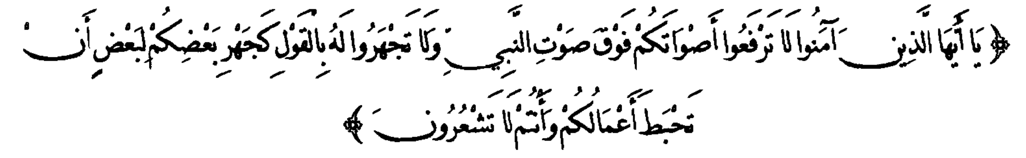
If the time period elapses, the wiping is not to be performed. The [individual] ought to remove the socks [or sandals] and thereafter wash his feet. However, if the [period] of time elapses and the individual has not ceased to be in a state of purification - he is to continue upon that state, for the state of purification is not discontinued. If however he desired to perform the ablution after the conclusion of the period - he is duty bound to wash his feet.

* * *

Thereafter Zirr ibn Hubaysh questioned Safwaan ibn 'Assaal: Had he heard the Prophet (ﷺ) mention 'love and affection'?

(الهوى): Love and affection. He responded in the affirmative and mentioned the story concerning the bedouin who possessed, [and spoke with] a loud voice. He approached [the Prophet (صلى الله عليه وسلم)] and called in a raised tone of voice: O Muhammed.
It was said to him: Woe be to you - Do you call upon the Messenger of Allah (صلى الله عليه وسلم) with a raised voice, and Allah the Exalted, the Majestic declared:

[5] Collected: Muslim (276), *Kitab al-Tahaarah.*



O you who believe, do not raise your voices above the voice of the Prophet (صلى الله عليه و سلم), nor raise your voices in speech with him - as you speak in raised voices between yourselves. Lest your deeds be nullified while you perceive not.
[Surah al-Hujuraat : Ayah 2]

However, the bedouin Arabs were not conversant with the appropriate manners and etiquettes, for they were distant from the [major] cities, and secluded from the [centers of] knowledge.

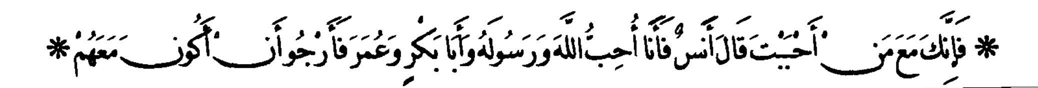
Accordingly, the Prophet (صلى الله عليه وسلم) responded in a raised voice, in a fashion similar to the manner in which he was questioned by the bedouin. For the Messenger of Allah (صلى الله عليه وسلم) was the most perfect in demonstrating a code of conduct. He spoke to each individual in a manner whereby the one addressed would understand.
Hence, he (صلى الله عليه وسلم) addressed the [bedouin] in a manner comparable to the mode in which he was addressed by [the bedouin].

The Arab bedouin said to the Prophet (صلى الله عليه وسلم):**What [do you say concerning] the individual who loves a [a group] of people but is not comparable to them?**
Meaning: An individual loves a [group] of people, however his actions are not comparable to their actions, and he is not equal to them in [the performance] of deeds. Amongst whose company shall that [individual be in]? Will he be with them or not?

The Prophet (صلى الله عليه وسلم) responded: **An individual shall be in the presence of those whom he loves on the Day of Judgment.**

All Praise is due to Allah!! This is a lofty Blessing.

Indeed Anas bin Maalik narrated this segment from the tradition pertaining to the Messenger's statement concerning the individual who loves Allah and His Messenger:



Indeed you will be with those whom you love. Anas said: I love Allah and His Messenger, and Abu Bakr and 'Umar. I hope I shall be with them.[6]

Similarly, we call upon Allah:
To witness our love for the Messenger of Allah, his Rightly-Guided Caliphs, his Companions, and the *Imaam(s)* of guidance who proceeded them. We ask Allah to place us amongst them.

This is the glad tidings [conferred upon] an individual: If he loved a [group] of people, he shall be placed amongst them, even if he was deficient in the performance of his deeds. He shall be amidst their presence in Paradise, Allah shall congregate him with them on the Day of the Gathering, and they shall all collectively drink from the Pond of the Messenger (ﷺ).

In addition, a Muslim is obligated to despise the infidels, and recognize that they are his enemies, irrespective of the honesty, love, and affection they demonstrate. For they do not seek proximity towards you, save in order to gain a benefit for themselves and cause yourselves harm.

In relation to those who seek proximity towards you in order for your benefit - this is inconceivable. **For if it was possible for us to effect a union between water and fire, it would be possible for us to effect a union between the love of the unbelievers for us and their hatred towards us.**

For Allah ascribed the [term] (أعداءً): Enemies, to them. He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ﴾

O you who believe, do not take My enemies and your enemies as allies.
[Surah al-Mumtahinah : Ayah 1]

In addition, the Exalted, the Majestic stated:

﴿ مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴾

Whosoever is an enemy to Allah, His Angels, His Messengers, Jibreel, Meekaal - Indeed Allah is an enemy to the unbelievers.
[Surah al-Baqarah : Ayah 98]

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[6] Collected: Bukhari (6167), *Kitab Adab*, and Muslim (2639) *al-Birr w al-Silah.*

Verily Allah is an enemy to every infidel, and every infidel is an enemy to us. [Furthermore], every unbeliever conceals not save evil for us.

Accordingly, you are duty bound to despise - from your heart - every unbeliever, regardless of his race, and irrespective of his proximity towards you. Have knowledge that he is your enemy. The Most High stated:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ ﴾

O you who believe, do not take My enemies and your enemies as allies.
[Surah al-Mumtahinah : Ayah 1]

Hence, we conclude from this principle, whose foundation was established by the Prophet (صلى الله عليه وسلم), [the rule]: **An individual shall be in the presence of those whom he loves.**

Accordingly, you are obligated - my brother - to bind your heart upon the love for Allah, His Messenger, his Rightly-Guided Caliphs, his noble Companions, and the *Imaam*(s) of guidance who proceeded them, in order that you may be [assembled] amongst them.

We ask Allah to actualize that [assembly] for us, by virtue of His Grace and Beneficence.

Indeed Allah is *al-Muwaffaq*.



Hadeeth Number 20.

20 وعن أبي سعيد سعد بن مالك بن سنان الخدري رضي الله عنه أن نبي الله صلى الله عليه وسلم قال: «كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفساً، فسأل عن أعلم أهل الأرض فدل على راهب، فأتاه فقال: إنه قتل تسعة وتسعين نفساً، فهل له من توبة؟ فقال: لا فقتله فكمل به مائة ثم سأل عن أعلم أهل الأرض، فدل على رجل عالم فقال: إنه قتل مائة نفس فهل له من توبة؟ فقال: نعم ومن يحول بينه وبين التوبة؟ انطلق إلى أرض كذا وكذا، فإن بها أناساً يعبدون الله تعالى فاعبد الله معهم، ولا ترجع إلى أرضك فإنها أرض سوء، فانطلق حتى إذا نصف الطريق أتاه الموت فاختصمت فيه ملائكة الرحمة وملائكة العذاب. فقالت ملائكة الرحمة: جاء تائباً مقبلاً بقلبه إلى الله تعالى، وقالت ملائكة العذاب: إنه لم يعمل خيراً قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم أي حكماً فقال قيسوا ما بين الأرضين فإلى أيتهما كان أدنى فهو له، فقاسوا فوجدوه أدنى إلى الأرض التي أراد فقبضته ملائكة الرحمة» متفق عليه.

وفي رواية في الصحيح: «فكان إلى القرية الصالحة أقرب بشبر، فجعل من أهلها» وفي رواية في الصحيح: «فأوحى الله تعالى إلى هذه أن تباعدي، وإلى هذه أن تقربي وقال: قيسوا ما بينهما، فوجدوه إلى هذه أقرب بشبر فغفر له». وفي رواية: «فنأى بصدره نحوها».

It has been related by Abee Sa'eed Sa'd ibn Maalik bin Sinaan al-Khudree (may Allah be pleased with him), that the Prophet of Allah (ﷺ) said:

There was a man from amongst those who came before you who killed ninety-nine people. [As a consequence] he sought the [whereabouts] of the

most learned [individual] amongst the people, and was directed towards a monk.
He approached him and informed him that he had killed ninety-nine people, was there [therefore] any [means] of repentance [available]? [The monk] responded: No. He therefore killed him and completed a century.

The [man] inquired [for a second time] concerning the most learned [individual] amongst the people, and was directed towards a Scholar. [The killer] informed him that he had slain one hundred people, was there [therefore] any [means] of repentance [available]? He responded: Yes, and who can provide an obstacle between you and your [quest] for penitence? Proceed to such and such a land, for [resident in this area] are people who worship Allah the Most High. Worship Allah with them and do not return to your land, for it is an evil place.

[The man] journeyed towards this land until he had traveled half the distance, thereafter death arrived.

The Angel of Mercy and the Angel of Punishment disputed between themselves [concerning the one who ought to take his soul].
The Angel of Mercy said: He came repentant, turning towards Allah the Most High with his heart.
The Angel of Punishment said: He did not perform any righteous deeds at all.

An Angel in the appearance of a man approached them. [The two disputing Angels] therefore placed him as an arbitrator between themselves.

[The arbitrator] said: Measure the distance between the two lands, whichever [of the two] he is closest towards, he is to be taken by that Angel. They measured the distance and discovered that he was closer to the land which he was journeying towards. Hence, the Angel of Mercy took [his soul].
Agreed Upon.[20]

[20] Collected: Bukhari (3470), *Kitab Ahaadeeth al-Anbiya'a*;

and Muslim (2766), *Kitab al-Tawbah.*

In a different narration in *Saheeh*: He was closer to the village [inhabited] by the righteous [to the distance] of a hand span, and was therefore placed amongst it's people.*

In a different narration in *Saheeh*: Allah commanded one land to extend itself, and the other to contract itself. He then said: Measure the two distances. It was found that he was closer to [the land he was journeying towards] by a hand span, hence the man was therefore forgiven.**

In a different narration: He approached [the land he was journeying towards] by crawling upon his chest.***

The Explanation

The author (may Allah have mercy upon him) related from Abee Sa'eed Sa'd bin Maalik bin Sinaan al-Khudree (may Allah the Most High be pleased with him), that the Prophet (ﷺ) said:
There was a man from amongst those people who preceded you who killed ninety-nine individuals. He subsequently [experienced] regret and therefore inquired [in order to determine the whereabouts of] the most learned man amongst the people of the earth, and to question whether or not there was any [form] repentance [available for his actions].

He was directed towards a [particular] man, who was a monk.[1] However he was devoid of knowledge, [as a consequence], when the [monk] was questioned concerning the killer's action and the availability of penitence, the monk deemed his actions to be [too] grave a transgression.
He therefore responded: There is no penitence for you! The man became disturbed and angry which caused him to kill the monk and complete one hundred individuals.

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* Saheeh Muslim ([47] 2766), *Kitab al-Tawbah.*

** Saheeh Muslim ([48] 2766), *Kitab al-Tawbah.*

*** Saheeh Muslim ([47] 2766), *Kitab al-Tawbah.*

[1] [TN] - Denoting: A worshipper (*'Abid*).

The man inquired [a second time] concerning the most learned individual amongst the people of the earth, and was directed towards a Scholar. [The killer] explained his circumstances and questioned whether or not there was any penitence [available for his actions].
The Scholar responded: Yes, and who can provide an obstacle between you and your quest for penitence. The door of penitence is open, however [you must] journey towards a [particular] village, for there are people who worship Allah [present therein].

The land wherein this man was resident was comparable - and Allah knows best - to a land of unbelief. Hence, the Scholar commanded him to migrate with his religion to the village wherein Allah the Exalted, the Majestic, was being worshipped. He therefore set out [in a state of] repentance and regret, migrating with his religion to a place wherein the people were worshipping Allah the Exalted, the Majestic.

[The man had traversed] half the distance when death arrived. The Angel of Mercy and the Angel of Punishment disputed amongst themselves, for the infidel's soul - and refuge is sought in Allah - is taken by the Angel of Punishment. However, the Believer's soul is taken by the Angel of Mercy. Hence, the two Angels differed.

The Angel of Punishment argued: He did not perform any virtuous deed at all.
Meaning: After he had sought repentance, he never performed an act of righteousness.

The Angel of Mercy argued: He sought penitence and came [in a state] of regret and repentance.

An argument therefore ensued between the two Angels. [As a consequence], Allah sent an Angel to arbitrate between them.

He said: Measure the distance between the two lands, whichever of the two is closer [to the man], he is to be [deemed] from amongst it's people. If the land of unbelief is closer to him, the Angel of Punishment shall seize his soul. If the land of *Imaan* is closer to him, the Angel of Mercy shall take his soul.

They therefore measured the two distances. [They concluded] that the land to which he was journeying towards - the land of *Imaan* - was closer than the land

which he had migrated from, by a *Shibr* (comparable to a short journey). Accordingly, the Angel of Mercy took his soul.

This Tradition is Indicative of Numerous Benefits:

From amongst them: The killer has [access] to repentance, the evidence for this [principle] is contained in the Book of Allah, [consider] His statement, the Most High:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

Verily Allah does not forgive [the one] who associates [partners] with Him. [However] He forgives other than that to those whom He pleases.
[Surah al-Nisa'a : Ayah 48]

Meaning: Excluding the act of *Shirk*, Allah shall forgive [misdeeds] if He pleases.

The majority of the People of Knowledge have ascribed to this opinion.

It has been mentioned from 'Abdullah ibn 'Abbaas that there is no repentance [available] for the one who commits murder, for Allah states:

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴾

Whosoever kills a Believer intentionally, his recompense is Hell. He shall abide therein forever, the Wrath and the Curse of Allah is upon him, and a terrible punishment has been prepared for him.
[Surah al-Nisa'a : Ayah 93]

However, the opinion ascribed to by the majority is correct.
In addition, what has been narrated from Ibn 'Abbaas can perhaps be construed to mean that there is no [access] to penitence for the killer in relation to the one who has been murdered. For the killer's [action] of killing is connected to three rights.

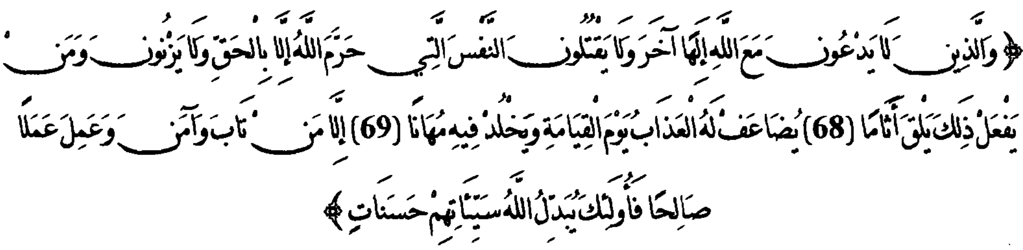
The First Right: For Allah.
The Second Right: For the one killed
The Third Right: The guardian of the murdered.

In relation to the Right of Allah: There is no sphere of doubt that Allah shall grant forgiveness to the penitent one, in accordance with His statement:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ﴾

Say: O My slaves who have transgressed against themselves, despair not of the Mercy of Allah, for Allah forgives all sins.
[Surah al-Zumar : Ayah 53]

In addition, His statement:



Those who do not invoke any other god in addition to Allah, nor kill an individual that Allah has [declared] unlawful, except for a just cause, nor commit fornication. Whosoever commits those [misdeeds] shall receive a punishment.
The torment will be multiplied for him on the Day of Resurrection, and he shall remain [in Hell] in a [state] of disgrace.
Except those who repent and believe, and perform righteous deeds. For those [people], Allah shall alter their misdeeds into good actions.
[Surah al-Furqaan : Ayah 68-70]

In relation to the right of the one killed: The penitence of the killer is of no benefit to him and does not fulfill his right, for he is deceased. It is not possible [for the killer] to seek atonement [from the murdered], nor to absolve himself of his blood. The killer therefore remains [in this state] seeking to [fulfill] his right, irrespective of [his action] of questing for penitence.
When the Day of Resurrection arrives, Allah shall adjudicate between them.

In relation to the right of the guardian of the individual killed: The penitence of the killer is not actualized until he surrenders himself to [the individual's] guardian, confesses to [his] action of killing, and declares: I am the killer and I am before you. If you wish, kill me. If you wish, accept the blood money. If you wish, pardon me.

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Hadeeth Number 21.

21 وَعَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ قَالَ كَعْبٌ لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا إِنَّمَا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الْإِسْلَامِ وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ وَاللَّهِ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ وَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ غَزْوَةً إِلَّا وَرَّى بِغَيْرِهَا حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ غَزَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرٍّ شَدِيدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا وَعَدُوًّا كَثِيرًا فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرٌ وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ يُرِيدُ الدِّيوَانَ قَالَ كَعْبٌ فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنْ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْيُ اللَّهِ وَغَزَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلَالُ وَتَجَهَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ مَعَهُ فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا فَأَقُولُ فِي نَفْسِي أَنَا قَادِرٌ عَلَيْهِ فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اشْتَدَّ بِالنَّاسِ الْجِدُّ فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا فَقُلْتُ أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لِأَتَجَهَّزَ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ وَلَيْتَنِي فَعَلْتُ فَلَمْ يُقَدَّرْ لِي ذَلِكَ فَكُنْتُ إِذَا

خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطُفْتُ فِيهِمْ أَحْزَنَنِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ النِّفَاقُ أَوْ رَجُلًا مِمَّنْ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَلَغَ تَبُوكَ فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ مَا فَعَلَ كَعْبٌ فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ يَا رَسُولَ اللَّهِ حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ فِي عِطْفِهِ فَقَالَ مُعَاذُ بْنُ جَبَلٍ بِئْسَ مَا قُلْتَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَا هُوَ عَلَى ذلك رَأَى رَجُلًا مُبَيِّضًا يَزُولُ به السَّرَابُ، فقال رسولُ الله صَلّى الله عَلَيْهِ وسَلّم: كُنْ أَبَا خَيْثَمَةَ، فإذا هو أَبو خَيْثَمَةَ الأَنصاري وَهُوَ الَّذي تَصَدَّقَ بصاع التَّمْر حين لَمَزَهُ المنافقون قَالَ كَعْبُ بْنُ مَالِكٍ فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافِلًا حَضَرَنِي هَمِّي وَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ بِمَاذَا أَخْرُجُ مِنْ سَخَطِهِ غَدًا وَاسْتَعَنْتُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي فَلَمَّا قِيلَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ كَذِبٌ فَأَجْمَعْتُ صِدْقَهُ وَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَادِمًا وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلًا فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللَّهِ فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ تَعَالَ فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي مَا خَلَّفَكَ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ فَقُلْتُ بَلَى إِنِّي وَاللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ وَلَقَدْ أُعْطِيتُ جَدَلًا وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللَّهُ أَنْ يُسْخِطَكَ عَلَيَّ وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ لَا وَاللَّهِ مَا كَانَ لِي مِنْ عُذْرٍ وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ فَقُمْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ فَاتَّبَعُونِي فَقَالُوا لِي وَاللَّهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا وَلَقَدْ عَجَزْتَ أَنْ لَا

تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ قَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَ فَوَاللَّهِ مَا زَالُوا يُؤَنِّبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ هَلْ لَقِيَ هَذَا مَعِي أَحَدٌ قَالُوا نَعَمْ رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ فَقُلْتُ مَنْ هُمَا قَالُوا مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ وَهِلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسْوَةٌ فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرَتْ فِي نَفْسِي الْأَرْضُ فَمَا هِيَ الَّتِي أَعْرِفُ فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ وَآتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ فَأَقُولُ فِي نَفْسِي هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ أَمْ لَا ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ فَأُسَارِقُهُ النَّظَرَ فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ فَقُلْتُ يَا أَبَا قَتَادَةَ أَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُنِي أُحِبُّ اللَّهَ وَرَسُولَهُ فَسَكَتَ فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ فَعُدْتُ لَهُ فَنَشَدْتُهُ فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ قَالَ فَبَيْنَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ فَإِذَا فِيهِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ فَالْحَقْ بِنَا نُوَاسِكَ فَقُلْتُ لَمَّا قَرَأْتُهَا وَهَذَا أَيْضًا مِنَ الْبَلَاءِ فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِينِي فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكَ

أَنْ تَعْتَزِلَ امْرَأَتَكَ فَقُلْتُ أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ قَالَ لَا بَلِ اعْتَزِلْهَا وَلَا تَقْرَبْهَا وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ ذَلِكَ فَقُلْتُ لِامْرَأَتِي الْحَقِي بِأَهْلِكِ فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ قَالَ كَعْبٌ فَجَاءَتِ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ قَالَ لَا وَلَكِنْ لَا يَقْرَبْكِ قَالَتْ إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ وَاللَّهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا فَقَالَ لِي بَعْضُ أَهْلِي لَوِ اسْتَأْذَنْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي امْرَأَتِكَ كَمَا أَذِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ فَقُلْتُ وَاللَّهِ لَا أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ حَتَّى كَمَلَتْ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كَلَامِنَا فَلَمَّا صَلَّيْتُ صَلَاةَ الْفَجْرِ صُبْحَ خَمْسِينَ لَيْلَةً وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى جَبَلِ سَلْعٍ بِأَعْلَى صَوْتِهِ يَا كَعْبُ بْنَ مَالِكٍ أَبْشِرْ قَالَ فَخَرَرْتُ سَاجِدًا وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ وَآذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى صَلَاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعٍ مِنْ أَسْلَمَ فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُ إِيَّاهُمَا بِبُشْرَاهُ وَاللَّهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا وَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنُّونِي بِالتَّوْبَةِ يَقُولُونَ لِتَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ قَالَ كَعْبٌ حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ حَوْلَهُ النَّاسُ فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي وَاللَّهِ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ وَلَا أَنْسَاهَا لِطَلْحَةَ قَالَ كَعْبٌ فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ أَبْشِرْ

بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ قَالَ قُلْتُ أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ قَالَ لَا بَلْ مِنْ عِنْدِ اللَّهِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيتُ فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ مِمَّا أَبْلَانِي مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِي هَذَا كَذِبًا وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيتُ وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ) إِلَى قَوْلِهِ (وَكُونُوا مَعَ الصَّادِقِينَ) فَوَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قَالَ لِأَحَدٍ فَقَالَ تَبَارَكَ وَتَعَالَى (سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ) إِلَى قَوْلِهِ (فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ) قَالَ كَعْبٌ وَكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَلَفُوا لَهُ فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ فَبِذَلِكَ قَالَ اللَّهُ (وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا) وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِّفْنَا عَنِ الْغَزْوِ إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ *

وَفِي رِوَايَةٍ «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ» .

وفي روايةٍ: «وكانَ لا يَقدُمُ مِن سَفَرٍ إلا نَهارًا في الضُّحَى. فإذا قَدِمَ بدأ بالمسجدِ فصلَّى فيهِ ركعتَينِ ثمَّ جلسَ فيهِ».

It has been related by 'Abdullah bin Ka'b bin Maalik, who became Ka'b's guide - from amongst his children - when he became blind. He said: I heard Ka'b bin Maalik speaking about the incident concerning his non-participation during the Battle of Tabook.

Ka'b said: I was not absent from the Messenger of Allah (صلى الله عليه وسلم) during any campaign that he fought in except the Battle of Tabook. Never-the-less, I was absent from the Battle of Badr, however no individual was admonished for non-participation. Indeed the Messenger of Allah (صلى الله عليه وسلم) departed in search of a caravan of the Quraish, [thereafter certain events took place] until Allah assembled the two armies unexpectedly. Verily, I witnessed the night of *al-'Aqabah* (the pledge) with the Messenger of Allah (صلى الله عليه وسلم), [the night] wherein we pledged [our allegiance] to Islaam. [Furthermore], I would not exchange it for [participation] in the Battle of Badr, regardless of the fact that the Battle of Badr is [deemed] more noteworthy amongst the people.

In relation to my news: I had never before been stronger nor wealthier than at the time I remained behind [the Prophet (صلى الله عليه وسلم)] during that campaign. By Allah - I had never before been in possession of two she-camels, until the time of the battle.

The Messenger of Allah (صلى الله عليه وسلم) would conceal his intention to embark upon a military expedition by making reference to other campaigns, until [the time] for that expedition arrived.

The Messenger of Allah (صلى الله عليه وسلم) conducted that expedition during [a season] of extreme heat, undertaking a lengthy journey [through] desert terrain.
In addition, the enemy was great [in number]. Thus, [the Prophet (صلى الله عليه وسلم)] clarified the matter to the Muslims, in order that they prepare themselves [adequately] for their campaign, and he informed them of their [intended] destination. The Messenger of Allah (صلى الله عليه وسلم) was accompanied by a considerable number of Muslims, whose names could not be recorded in a book.

Ka'b continued: Any individual who wished to remain absent would assume that [his absence] would pass unnoticed, [unless] it was revealed by Allah by means of Divine Revelation.
The Messenger of Allah (صلى الله عليه وسلم) undertook that expedition [during a season] wherein the fruit had ripened and the shade had become pleasant.

The Messenger of Allah (صلى الله عليه وسلم) and the Muslims equipped themselves [with the necessary provisions]. I [too] departed in order to prepare myself, however I returned without accomplishing anything. I would say to myself: I am able [to prepare myself]. Hence, I continued to postpone [my preparations], [however] the people occupied themselves in earnest with the journey, until [the day arrived wherein] the Messenger of Allah (صلى الله عليه وسلم) and the Muslims proceeded to depart, however I had not completed any part of my preparations. I said to myself: I shall prepare myself in one or two days after his [departure], and then [I will] join them.

The morning after their departure, I set out in order to equip myself, however I returned without completing anything. The following morning, I set out again, never-the-less I returned without accomplishing anything. This continued until they hastened [towards the battle], and the campaign had passed by. [Never-the-less], I intended to depart and reach them, would that I had done so! However, I was not destined to do that.

After the departure of the Messenger of Allah (صلى الله عليه وسلم), I would enter amongst the people and it would become a cause of sadness for me. For I did not observe, save the one suspected of being a hypocrite, or the weak and infirm whom Allah had excused [from participation].

The Messenger of Allah (صلى الله عليه وسلم) did not remember me until he arrived at Tabook. He was sitting amongst his people in Tabook and mentioned: What happened to Ka'b? A man from amongst [the tribe of] Bani Salimah responded: O Messenger of Allah, he was hindered by his garments and his pleasure for his clothes and his self.
Mua'adh bin Jabal said: What a wretched statement you have uttered. By Allah - O Messenger of Allah, we do not know of him save goodness. Hence, the Messenger of Allah (صلى الله عليه وسلم) became silent.
Whilst he was in that [position], he saw a man clothed in a white [garment], real in essence (not merely a desert mirage). The Messenger of Allah (صلى الله عليه وسلم) said: May it be Abu Khaythama al-Ansaaree, he was the one who donated a measure of dates when the *Munaafiqeen* defamed him.

Ka'b bin Maalik continued: When I learned that he had turned in order to return, I was consumed by distress, and started [therefore] to invent lies. I started to [question] myself: With what can I avoid his anger tomorrow? I sought assistance from every individual of sound mind and judgment [from amongst] my family.

When it was mentioned: The Messenger of Allah's (صلى الله عليه وسلم) arrival is imminent, the false excuses vanished [from my mind]. I recognized that I could not liberate myself from [this predicament] by means of falsehood, I [therefore] resolved to speak the truth.

The Messenger of Allah (صلى الله عليه وسلم) arrived the [following] morning. It was the practice of the [Prophet (صلى الله عليه وسلم)] that upon returning from a journey, he would proceed towards the Mosque and perform a two *rak'ah* prayer therein, and then sit amongst the people. After those matters had taken place, the absentees approached him. They started to present their excuses and take oaths [to that effect]. There were over eighty men [in number]. The Messenger of Allah (صلى الله عليه وسلم) accepted their excuses, their oaths, and sought forgiveness on their behalf. [In addition], he entrusted unto Allah their secret affairs. Thereafter I approached him, and conveyed the greeting upon him, he smiled - the smile of the one enraged. Then he said: Come [forward]. I [therefore] approached him walking until I was sitting before him. Then he said: What prevented you from accompanying us? Had you not purchased a [riding] animal?

I responded: Of course O Messenger of Allah, [however] by Allah, if I was in the presence of any other man from amongst the inhabitants of this world, I would avoid his wrath by presenting an excuse. [For] I have been granted the [ability] to speak in an eloquently persuasive [manner]. However, I am aware that if I utter a lie today in order to seek your pleasure, certainly Allah will cause you to become enraged with me in the future. [Alternatively], if I inform you of the truth, thereby causing you to become angry, I [may never-the-less] hope for Allah's pardon. No - by Allah I have no excuse [to present]. I had never before been stronger nor wealthier than during the time I neglected to accompany you.

The Messenger of Allah (صلى الله عليه وسلم) said: In relation to this [man] - he has spoken the truth, therefore stand until Allah pronounces judgment in this matter. I therefore stood, a [group] of men from the [tribe] of Bani Salimah became disorderly and [started] following me. They addressed me: By

Allah - we have not known you to commit a misdeed, verily you erred in not excusing yourself before the Messenger of Allah (صلى الله عليه وسلم), in a similar manner to the [other] absentees who excused themselves. The Messenger of Allah's (صلى الله عليه وسلم) action of seeking forgiveness for your misdeed would have been sufficient for you. They continued to reprimand me until I desired to return [to the Prophet (صلى الله عليه وسلم)] and fabricate a lie against myself (contradict my story). [However] I questioned them: Is there any other individual in a similar position? They responded: Yes, there are two men who uttered the same statement as you, both received the same directive as you did. I asked: Who are these two [men]? They answered: Murarah bin al-Rabee' and Hilaal bin Umayyah al-Waaqifee.

[By their statement], they had made reference to two virtuous men who had participated in the Battle of Badr, and were examples [to be followed]. After they had mentioned [these two men] I remained steadfast [upon my original statement].

[Thereafter], the Messenger of Allah (صلى الله عليه وسلم) prohibited the Muslims from speaking to us - [namely] the three individuals from amongst those who had neglected to accompany him.
[As a consequence] the people avoided us and altered [their conduct towards us], until the land [wherein I lived] appeared foreign, not one which I was familiar with. We remained [in that state] for a [period] of fifty nights.

In relation to my companions - they surrendered themselves to their houses and remained seated therein, weeping. However, I was the youngest and most forbearing [of the three], I would therefore exit [the house] in order to perform the prayer with the [other] Muslims.
I would wander around the markets, yet no one would speak to me. I would approach the Messenger of Allah (صلى الله عليه وسلم) and convey the greeting upon him whilst he was sitting amidst his gatherings, [which took place] upon completion of the prayer. I would question myself: Did his lips move in [the act of] reciprocating the greeting upon me or not? Thereafter, I would perform the prayer close by him, and look towards him in a surreptitious manner. When I occupied myself with the prayer, he would turn towards me. However, when I looked in his direction, he would avoid me.

When this [period] of estrangement lengthened, I set out to walk until I climbed upon the wall of Abu Qatada's garden. He was my cousin and

amongst the most beloved of the people to me. I conveyed the greeting upon him, and by Allah - he did not reciprocate the greeting upon me. Hence, I said: O Abu Qatadah: I implore you by Allah, are you aware that I love Allah and His Messenger? He remained silent. I appealed to him by Allah a second time, [however] he remained silent. Then he responded: Allah and His Messenger (صلى الله عليه وسلم) are greater in knowledge. Thereupon tears flowed from my eyes, I turned away and climbed over the wall.

He continued: Whilst I was walking in the market in Madeenah I saw a Christian farmer from amongst the farmers of Shaam, who had traveled to Madeenah in order to sell their produce. He said: Who shall direct me towards Ka'b bin Maalik? The people started to gesture towards me, until he approached me and presented me with a letter from the King Of Ghassaan, in which [it was written]:

'To proceed, It has come to our attention that your companion has dealt with you in a harsh manner. Allah has not rendered [this world] for you as a dwelling of disgrace and degradation, nor [one] of loss and ruin. So join us and we shall bestow upon you comfort and consolation.'

Upon reading [the letter] I said [to myself]: This too is a trial [placed before] me. I [therefore] placed [the letter] in the oven and created a fire by burning it therein.

When a [period] of forty out of fifty nights had passed, the messenger of the Messenger of Allah (صلى الله عليه وسلم) approached me and said: The Messenger of Allah (صلى الله عليه وسلم) commands you to distance yourself from your wife. I said: Should I divorce her, or what [must] I do? He responded: No, distance yourself from her and do not approach her. [The Prophet (صلى الله عليه وسلم)] had issued a similar directive to my two companions. Hence, I said to my wife: Go to your parents and remain with them until Allah passes judgment in this matter.

Ka'b said: The wife of Hilaal bin Umayyah came to the Apostle of Allah (صلى الله عليه وسلم) and said: O Messenger of Allah, verily Hilaal bin Umayyah is an elderly man who is incapable of taking care of himself. [Furthermore], he is not in possession of a servant, would you [therefore] object if I was to serve him? He responded: No, but he must not approach you. She said: By Allah, he has no desire for any matter. By Allah, he has not ceased to weep from the day this matter started until this time now.

Some of my family members questioned me: Will you seek permission from the Messenger of Allah (صلى الله عليه وسلم) [concerning] your wife, as he has granted permission for the wife of Hilaal bin Umayyah to serve him? I responded: By Allah, I shall not seek permission from the Messenger of Allah (صلى الله عليه وسلم) concerning her. I am not aware of what the Messenger of Allah (صلى الله عليه وسلم) would say if I sought his permission in relation to her whilst I am still a young man. I remained in that [state] for an [additional] ten nights, until fifty nights had been completed from the point that he had prohibited [the people] from speaking to us.

On the morning of the fiftieth night, I performed the *Fajr* prayer upon the roof of one of our houses. I was [experiencing] a [condition] which Allah had mentioned [in the Book]: 'My soul had become contracted, and the earth had contracted upon me despite it's vastness.'
[Suddenly] I heard a clear voice emanating from [the direction] of Mount Sala,' [somebody announced] with his loudest voice: O Ka'b bin Maalik, I confer upon you glad tidings, I prostrated myself [upon the ground]. I realized that relief [from this tribulation] had arrived, and that the Messenger of Allah (صلى الله عليه وسلم) had indicated that Allah had granted us penitence, when he had offered the *Fajr* prayer. The people thereupon proceeded forth to congratulate us, and bearers of glad tidings departed to my two companions. A horseman raced towards me [in order to congratulate me] and a messenger from the [tribe] of Aslam raced [towards] the mountain and scaled it [in order to make the announcement]. I heard his voice before that of the horseman. When the [individual] whose voice I had heard approached me to convey the glad tidings, I removed my garments and clothed him in them. By Allah, on that day I was not in possession of any other garments, I therefore borrowed two items, clothed myself and proceeded towards the Messenger of Allah (صلى الله عليه وسلم). People started receiving me in groups, congratulating me upon the [acceptance] of my penitence. They said: We congratulate you upon Allah's [acceptance] of your repentance.

When I entered the Mosque, the Messenger of Allah (صلى الله عليه وسلم) was sitting, surrounded by people. Talha bin 'Ubaidullah hastened towards me, he shook my hand, and congratulated me. By Allah, no one from amongst the *Muhaajireen* stood [in order to greet me] save him, and I shall never forget Talha's action [in doing so].

Ka'b said: When I greeted the Messenger of Allah (صلى الله عليه وسلم), his face was radiant with happiness, and he said: I give you the glad tidings of the best day [you have witnessed] since your mother gave birth to you.
Ka'b continued: Is this from you or from Allah? He responded: No, it is from Allah. Whenever the Messenger of Allah (صلى الله عليه وسلم) became delighted, his face became illuminated until it resembled a piece of the moon, we recognized that this [matter] was characteristic of him. When I sat before him, I said: O Messenger of Allah, by virtue of the [acceptance] of my repentance, I shall donate the sum total of my wealth in charity for the sake of Allah and His Messenger. The Messenger of Allah (صلى الله عليه وسلم) responded: Retain a portion of your wealth, for it is better for you to do so. I said: I shall retain a portion of [my wealth] in Khaibar. O Messenger of Allah, verily Allah has delivered me [from this tribulation] because I spoke the truth. My penitence therefore dictates that I shall speak only the truth as long as I live.

By Allah, I am not aware of any individual from amongst the Muslims whom Allah has blessed for speaking the truth more than myself, from the time wherein I mentioned [those words of truth] to the Messenger of Allah (صلى الله عليه وسلم). [In addition], I have never intended to utter a falsehood from the time wherein I mentioned [those words of truth] to the Messenger of Allah (صلى الله عليه وسلم) to the present day. Furthermore, I hope that Allah will protect me [from uttering falsehood] during the remaining portion of my life.

Allah revealed the Verse to His Messenger: Allah has forgiven the Prophet, the *Muhaajireen*, and the *Ansaar*...(to His statement)...Be with those who are truthful, [Surah al-Tawbah : Ayah 117-119].

By Allah, after guiding me to Islaam, Allah has not bestowed upon me a favour - greater in magnitude - than my statement of truth to the Apostle of Allah (صلى الله عليه وسلم), and [my action of] not uttering a lie to him. For [I would have] destroyed myself, as those who uttered lies were destroyed [if I had done so].
Allah ascribed to those who had uttered falsehood a description more evil than he had ascribed to any other individual, when He revealed His Revelation.

Allah, Blessed be He, the Most High [stated]: They will swear by Allah to you when you return to them...(to His statement)...Indeed Allah is not pleased with a rebellious people, [Surah al-Tawbah : Ayah 95-96].

Ka'b continued: We the three [who neglected to participate] differed from those whose [excuses] were accepted by the Messenger of Allah (صلى الله عليه وسلم) when they swore to him [to that effect]. He [accepted] their pledge of allegiance and sought forgiveness for them. [However], the Messenger of Allah (صلى الله عليه وسلم) deferred our case until Allah passed judgment [in relation] to it.
With reference to that, Allah said: [He also forgave] the three who remained behind, [Surah al-Tawbah : Ayah 118].

[In this Verse] Allah did not refer to our non-participation in the military expedition, however it refers to the postponement and deferment [of the Messenger (صلى الله عليه وسلم)] [in the act] of passing judgment. [In contrast] to the one who took an oath before him and excused himself, [an action] which was accepted by the [Messenger of Allah (صلى الله عليه وسلم)].

In a different narration: The Prophet (صلى الله عليه وسلم) departed for the Battle of Tabook on Thursday, he would love to set out on a Thursday.

In a [further] narration: He would not return from a journey save during the day time before noon. Upon arrival, he would proceed towards the Mosque and perform a two *rak'ah* prayer. Thereafter, he would sit.[21]

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[21] Collected: Bukhari (4418), *Kitab al-Magaazi*, and Muslim (2769), *Kitab al-Tawbah*.

The explanantion of this tradition is present within the introduction to the chapter concerning *Al-Sidq* (the Truth).

Hadeeth Number 22.

22 وعَنْ أبي نُجَيد بضم النون وفتح الجيم عِمْرانَ بْنِ الحُصَيْنِ الخُزاعِيِّ رَضِيَ اللهُ عَنهُمَا أنَّ امْرأةً مِنْ جُهينةَ أتت رَسُولَ اللهِ صَلّى اللهُ عَلَيْهِ وسَلّمَ وَهِيَ حُبْلى مِنَ الزِّنَا، فقَالَتْ: يَا رسول الله أصَبْتُ حَدّاً فأقِمْهُ عَلَيَّ، فَدَعَا نَبيُّ اللهِ صَلّى اللهُ عَلَيْهِ وسَلّمَ وليَّها فَقَالَ: أحْسِنْ إليْهَا، فإذَا وَضَعَتْ فأْتِني ففَعَلَ فأمَرَ بِهَا نَبيُّ اللهِ صَلّى اللهُ عَلَيْهِ وسَلّمَ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أمَرَ بِهَا فرُجِمتْ، ثمَّ صَلَّى عَلَيْهَا. فقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يَا رَسُولَ اللهِ وَقَدْ زَنَتْ، قَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أهْلِ المدِينَةِ لوسعتْهُمْ وَهَلْ وَجَدْتَ أفْضَلَ مِنْ أنْ جَادَتْ بِنفسها للهِ عَزَّ وجَلَّ؟». رواه مسلم.

It has been related by Abu Nujayd, 'Imraan bin Husayn al-Khuzaa'ee (may Allah be pleased with them both), that a woman from the [tribe] of Juhaynah came to the Messenger of Allah (صلى الله عليه وسلم) pregnant as a result of fornication.

She said: O Messenger of Allah, I have transgressed a prohibition, so establish the punishment upon me. The Prophet of Allah thereupon called for her guardian and said: Be kind towards her, and when she has delivered [the child], bring her to me. He therefore did as he [was told].

[Upon their return] the Prophet of Allah (صلى الله عليه وسلم) pronounced judgment upon her. Her clothes were tied around her, he issued the command, and she was thereafter stoned.
The [Prophet (صلى الله عليه وسلم)] then prayed upon her.
'Umar remarked: O Messenger of Allah, do you pray upon the one who has committed fornication?
He said: Indeed she repented in such a manner, that if her penitence was divided amongst seventy [individuals] from the people of Madeenah it would accommodate them all. Have you found an [action] superior to the one who sacrifices herself for the sake of Allah?
Narrated by Muslim.[22]

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[22] Collected: Muslim (1696), *Kitab al-Hudood.*

The Explanation

The author (may Allah have mercy upon him) mentioned concerning that which he related from 'Imraan bin Husayn (may Allah the Most High be pleased with him), that a woman approached the Prophet (صلى الله عليه وسلم): **pregnant as a result of fornication:**
Meaning: She was pregnant as a result of committing adultery (may Allah be pleased with her).

His statement: **She said: O Messenger of Allah, I have transgressed a prohibition, so establish the punishment upon me:**
Meaning: I have committed a misdeed which necessitates a legal penalty, so execute that punishment upon me.
Hence, the Prophet (صلى الله عليه وسلم) summoned her guardian and directed him to treat her with kindness. [In addition], upon delivery [of the child] he was to return her to the Messenger of Allah (صلى الله عليه وسلم).

When she had delivered [the child], her guardian accompanied her to the Messenger of Allah (صلى الله عليه وسلم). [Thereafter] **the Prophet of Allah (صلى الله عليه وسلم) executed [the command]. Her clothes were tied around her:**
Meaning: Her clothes were [first] wrapped around her and then fastened to her, in order to prevent her [body] from becoming exposed.

His statement: **He issued the command and she was then stoned:** Meaning: By means of stones.
These stones are neither large nor small [in size]. [She was therefore stoned] until she passed away. The Prophet (صلى الله عليه وسلم) thereafter prayed upon her, performing the funeral prayer (the invocation for the dead).

'Umar remarked: O Messenger of Allah, do you pray upon the one who has committed fornication?: Meaning: Adultery is [deemed] amongst the major sins.

His statement: **He said: Indeed she repented in such a manner, that if her penitence was divided amongst seventy [individuals] from the people of Madeenah it would accommodate them all:**
Meaning: An expansive [form] of penitence. If it was distributed amongst seventy transgressors, it would accommodate and be of benefit to them all.

His statement: **Have you found an [action] superior to the one who sacrifices herself for the sake of Allah?**

Meaning: Have you discovered a situation preferable to this one. A woman comes and sacrifices herself, denoting: Surrendering herself in order to obtain proximity towards Allah the Exalted, the Majestic, and to liberate herself from the misdeed of adultery. Is there a circumstance superior to this?

This Tradition is Indicative of Numerous Benefits:

From amongst them: It is obligatory to stone the fornicator who commits fornication whilst he is married (*Muhsan*). This [directive] was [present] in a Verse of the Book of Allah the Exalted, the Majestic. The Muslims were cognizant of it, they would read it, memorize it, and implement it.

The Prophet (صلى الله عليه وسلم) would stone [the adulterer] and the Caliphs who proceeded him would also stone [the adulterer]. However, Allah by virtue of His Wisdom abrogated it from the Qur'an in letter and retained the ruling within this *Ummah*.
Accordingly, if a married man [or woman] commits fornication, he is to be stoned until he is deceased. He is to be positioned in a spacious area, the people are to congregate around him, collect stones with which to stone him, and then execute [the order] until the individual passes away.

This [method] is from the Wisdom of Allah the Exalted, the Glorious.
Meaning: The legal system does not dictate that the [adulterer] is to be executed by means of a sword, which would bring the matter to an [instant] conclusion. Rather he is to be stoned in order that he may be tortured and taste the pain of the punishment, commensurate to the level of pleasure he experienced from the forbidden action. For the fornicator derived pleasure from all his body by [engaging] in this forbidden [act]. Wisdom dictates therefore that the body ought to be punished to the extent that it derived pleasure.

Accordingly, it is for this reason that the Scholars (may Allah have mercy upon them) stated:
It is impermissible to stone [an individual] by means of large stones, for they would effect death quickly and thereafter [the individual] would be relieved [from the punishment]. Nor should small stones be employed, for this would effect a protracted death and would therefore result in [unnecessary pain]. Rather, stones of an intermediate size ought to be used in order that the [individual] experiences pain and thereafter dies.

If it is said: Did the Prophet (صلى الله عليه وسلم) not declare:

*** فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ ***

If you kill, perform the [act of] killing proficiently. If you slaughter [an animal], perform the [act of] slaughtering proficiently.[1]

Hence, is the [act of] killing with the sword not more pleasant for the one to be stoned, than the [act of] stoning by means of stones?

We respond: Certainly the Messenger (صلى الله عليه وسلم) articulated [those words], however [the description] of *Ihsaan* (kindness and proficiency) in the [act of] killing is [attained when] it is in accordance with the *Sharee'ah.*
Accordingly, [the act] of stoning is [deemed] an act of *Ihsaan* because it is in conformity with the *Sharee'ah.* Hence, if a criminal harms an individual and endangers his life before intentionally killing him, we are to expose this man's life to danger if we want to kill him, before we terminate his life.

An example to illustrate:

A criminal killed an individual. He severed his hands, then his legs, followed by his tongue, and [finally] his head.
[In this instance] we do not kill the criminal by means of a sword!! Rather we sever his hands, then his legs, followed by his tongue, and [finally] his head [is removed], in a similar fashion to the criminal's [initial] action. This is deemed an act of *Ihsaan* in relation to the [mode] of killing. For *Ihsaan* in [the act] of killing [is attained when] it is in accordance with the *Sharee'ah*, in relation to that particular circumstance.



This tradition contains an evidence to [denote]: The permissibility of an individual to confess to his [misdeed] of adultery in order to purify himself of it by means of [accepting] the legal punishment. Not in order to expose himself.

Hence, the individual who confesses to the *Imaam* or his representative that he has committed the act of adultery, in order for the punishment to be executed upon himself is not to be censured nor dispraised.

[1] Collected: Muslim (1955), *Kitab al-Sayd w al-Dhabaaih.*

However, in relation to the individual who confesses to the act of adultery and informs the general public: He is [deemed] to have exposed himself and is not from amongst those who shall be pardoned. For the Messenger of Allah (صلى الله عليه وسلم) states:



All my *Ummah* shall be granted forgiveness save the *Mujaahireen*[2]

The *Mujaahir* has been described in the tradition:

* أن يعمل الرجل بالليل عملا ثم يصبح وقد ستره الله عليه فيقول يا فلان عملت البارحة كذا وكذا وقد بات يستره ربه ويصبح يكشف ستر الله عنه *

An individual commits a misdeed during the night, [however] he is screened by Allah. In the morning he declares: O So-and-So, I committed such and such misdeed yesterday. [However] he spent the [previous] night [in a state] of being screened by his Lord, [never-the-less] in the morning he removed the Screen of Allah from himself.[3]

There is a third category of [individual]: An impudent, rebellious, transgressor!! He speaks about [his] adultery in a proud and boastful manner, and refuge is sought in Allah. He declares that he has traveled to a particular country and committed adultery, and fornicated with numerous women - or a matter analogous to it - taking pride in [his action].

This [individual] is obligated to seek penitence. If he does so [he shall be pardoned], if [he does not] he is to be killed. For the one who takes pride in the [act of] fornication, in accordance to his circumstances, has deemed fornication permissible - and refuge is sought in Allah - for whosoever regards fornication to be permissible is an unbeliever.

There are a group of transgressors present who perform [these actions mentioned], who are a [cause of] affliction to the Muslims by means of themselves, and their actions.

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[2] Collected: al-Bukhari (6069), *Kitab al-Adab*;

and al-Muslim (2990), *Kitab al-Zuhud w al-Raqaaiq*.

[3] Ibid.

The one who boasts about this matter is present. If he travels to a land known for immorality and impudence, for instance (Bangkok) in addition to other evil cities which comprise entirely of fornication, homosexuality, and alcohol. In addition to other [repugnant activities], he returns to his companions and boasts about his actions.

This is what I have said: He is duty bound to seek penitence. If he does so [he shall be pardoned], if [he does not] he is to be killed.
For the one who deems the unanimously accepted, apparent, forbidden deeds to be permissible, for instance fornication - amongst others - has disbelieved.

If it is questioned: Is it preferable for the individual who has committed fornication to present himself before the judge, and confess to [his crime] before him, in order for the punishment to be executed upon himself, or is it preferable to conceal that action?

This matter requires particularization: Perhaps an individual has sought sincere penitence, he regrets [his action] and recognizes himself that he shall not return [to it]. It is preferable for this individual not to present himself before [the judge] and inform him [about the deed], rather he ought to place that matter a secret between himself and Allah. For whosoever seeks penitence towards Allah shall be forgiven by Him.

In relation to the one who fears that his penitence is not sincere and that he will return to the [commission[of that misdeed on another occasion:
It is preferable for this individual to present himself before the ruler - the judge - or an individual [who occupies a comparable position], and confess [to his crime] in order that the punishment may be executed.



Hadeeth Number 23.

23 وعن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «لو أن لابن آدم واديا من ذهب أحب أن يكون له واديان، ولن يملأ فاه إلا التراب، ويتوب الله على من تاب» متفق عليه.

It has been related by Ibn 'Abbaas (may Allah be pleased with them both), that the Messenger of Allah (صلى الله عليه وسلم) said:
If the son of Aadam was in possession of a valley of gold, he would love that he had two. Nothing shall fill his mouth save the dust [of his grave]. Allah will accept the repentance of the one who seeks it from Him.
Agreed upon.[23]

Hadeeth Number 24.

24 وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «يضحك الله سبحانه وتعالى إلى رجلين يقتل أحدهما الآخر يدخلان الجنة، يقاتل هذا في سبيل الله فيقتل، ثم يتوب الله على القاتل فيسلم فيستشهد» متفق عليه.

It has been related by Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (صلى الله عليه وسلم) said:
Allah Glory be to Him, the Most High, laughs at two men. One of them has killed the other, [however] both shall be admitted into Paradise. [The first] fought in the Path of Allah and was killed. Allah will then accept the repentance of the killer, he shall embrace Islaam and thereafter be martyred.
Agreed upon.[24]

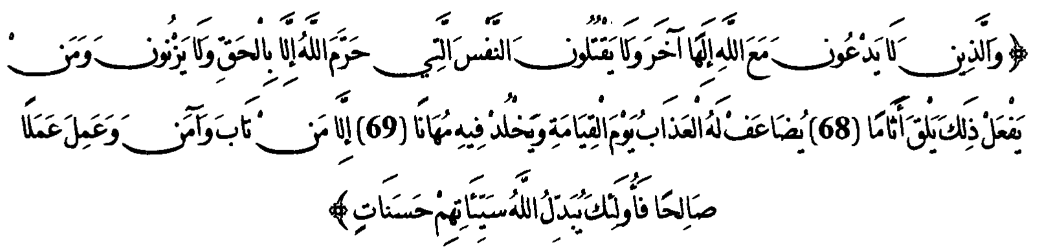
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[23] Collected: Bukhari (6436, 6437), *Kitab al-Raqaai'q*, and Muslim (1049), *Kitab al-Zakat.*

[24] Collected: Bukhari (2826), *Kitab al-Jihaad w al-Seer*, and Muslim (1890), *Kitab al-Imaarah*. The explanation of this tradition is [included] in the chapter concerning *Al-Sidq*.

The Explanation

These two traditions [concern] an elucidation of [the subject] of penitence. [Specifically]: Allah shall accept the penitence of the individual who quests for it. This is so irrespective of the severity of the offense [committed]. For Allah the Most High declared in His Book:



Those who do not invoke any other god in addition to Allah, nor kill an individual that Allah has [declared] unlawful, except for a just cause, nor commit fornication. Whosoever commits those [misdeeds] shall receive a punishment.
The torment will be multiplied for him on the Day of Resurrection, and he shall remain [in Hell] in a [state] of disgrace.
Except those who repent and believe, and perform righteous deeds. For those [people], Allah shall alter their misdeeds into good actions.
[Surah al-Furqaan : Ayah 68-70]

The First Tradition Related by Ibn 'Abbaas Denotes [the Principle]: The son of Aadam can not be satisfied with wealth.

[This is so] regardless of whether or not he is possession of a single valley [of gold]: **He would love that he was in possession of two [valleys]:**
Meaning: He would seek [ownership] of two, [for] his stomach can not be filled except with soil. [This shall transpire when] he is deceased and buried. [For] he has now left the *Dunya* and that which it contains.
At that moment he shall [attain] contentment because [the worldly existence] is now beyond his [reach].

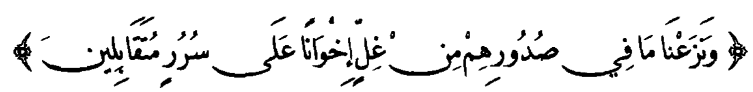
Never-the-less, the Messenger (صلى الله عليه وسلم) exhorted [us] towards [the act] of seeking penitence, for in most instances, the one who [entertains] a craving for [the accumulation] of wealth does not exercise precautions against forbidden matters [obtained] from illicit earnings.

However, the remedy [for such matters] is by means of penitence towards Allah, hence he said: **Allah will accept the repentance of the one who seeks it from Him.** Accordingly, whosoever seeks penitence from his wrongdoing, regardless of whether or not those misdeeds are connected to his wealth, Allah shall accept his repentance.

In relation to the second tradition: It has been related by Abu Hurayrah that the Messenger (صلى الله عليه وسلم) said: **Allah...laughs at two men...**(the tradition).

Allah laughs at these two [individuals] because there was complete enmity between them [during their residence] in the *Dunya*. [This state of affairs continued] until one [individual] killed the other. Thereafter, Allah transformed the enmity which was [present] within the heart of each individual, and removed the rancor and malice [present] within their souls.

For the inhabitants of Paradise shall be cleansed from hatred and enmity, as Allah described them:



We shall remove any [form] of wrongdoing from their breasts, [hence they shall become] brothers facing one another upon thrones.
[Surah al-Hijr : Ayah 47]

This is the reason of wonder [caused] by these two individuals.

This tradition contains an evidence: Allah shall accept the repentance of the infidel who seeks penitence from his unbelief, irrespective of whether or not he has killed an individual from amongst the Muslims. For [his] Islaam shall invalidate that which preceded [him].[1]

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[1] [TN] - Ibn 'Ilaan mentioned in *Daleel al-Faaliheen* (1/137):

The author concluded this chapter by means of this tradition, making reference to the obligation upon an individual to quest for penitence from [each] misdeed committed, even if it be an offense, serious [in nature]. Hence, it should not cause [the transgressor] to lose hope in the Mercy of Allah the Most High, for Allah is the Oft-Forgiving, the Merciful.

Allah is *al-Muwaffaq.*

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If [the act of penitence] is accepted by the Bounty of Allah and His Mercy: A misdeed, even if it be large in proportion, for instance the *Kaba'air* (Major Sins), and numerous in quantity, shall be [deemed] lowly and insignificant. Allah the Most High stated:

﴿ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ﴾

Verily your Lord is vast in Forgiveness.
[Surah al-Najm : Ayah 32]